

# MISSIONS



MAY 1917 - ANNIVERSARY NUMBER

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DEPARTMENT OF MISSIONARY EDUCATION — J. M. MOORE, D.D. Secretary, 23 E. 26th Street, New York

# A Test



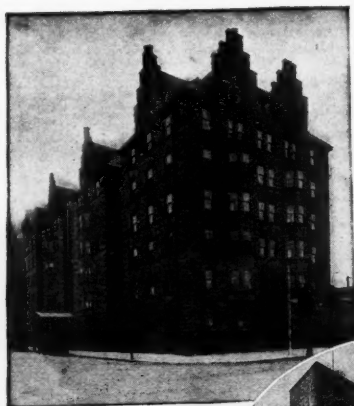
**Our Interest in Missions**  
is a mark of our  
**Christian Character**

**Our Knowledge of Missions**  
is the measure of our  
**Christian Attainment**

**Our Participation in Missions**  
is the measure of our  
**Christian Efficiency**

—H. C. Noble

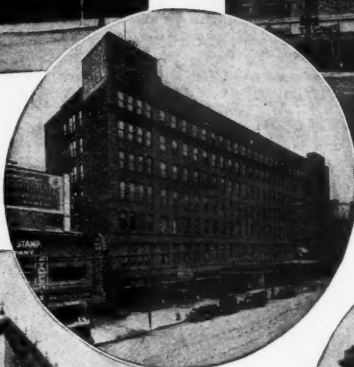
# Cleveland's Hotel Accommodations



NEW AMSTERDAM



HOLLENDEN HOTEL



COLONIAL  
HOTEL



STATLER  
HOTEL



OLMSTED  
HOTEL



GILLY HOTEL



EUCLID  
HOTEL



# MISSIONS

VOLUME 8

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NUMBER 5

## Our Anniversary Issue

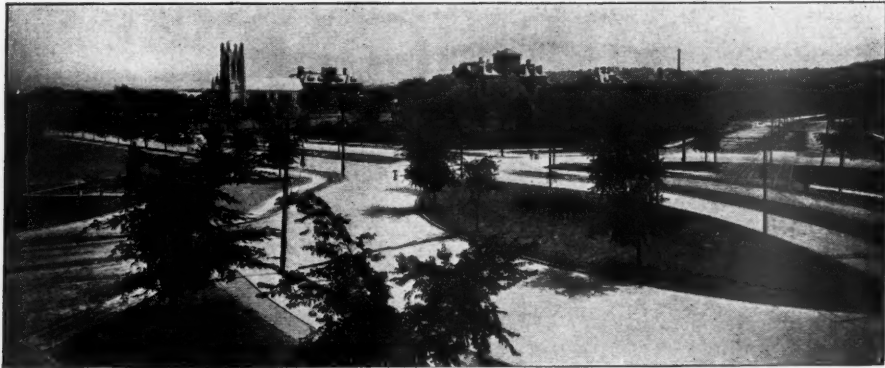


MISSIONS for May devotes considerable space to Cleveland, the Convention city of 1917. This is no more than fair to the entertainers of the Baptist hosts at our anniversary gathering. The city that undertakes the task is worthy of recognition, as are more especially of course the Baptists of that city, who have to bear the burden of the work. Recognition, in this instance, is given with the more pleasure because the Cleveland Baptists have so much to rejoice in. Dr. Lemon has not indulged in indiscriminate eulogy, but has set forth with characteristic enthusiasm the merits of his city and of our denomination there and thereabouts. He has sent us a particularly good portrait of Mr. Rockefeller, and we are glad to give this likeness of the man to whom our missionary enterprises are more largely indebted by far than our people appreciate; one who has never coveted praise for his gifts nor sought but rather shunned publicity. Dr. Lemon has done well in bringing to our notice the eminent laymen whose devotion to their city and church and denomination has meant so much for the highest interests of Cleveland.

The number is not all Cleveland by any means. All the phases of our work are touched upon at some point. The Editor's visit in the South is the more interesting since the reports have been made of foreign efforts to incite the Negroes to disloyalty to the nation. We do not believe such attempts will succeed, but it is well to remember that apt material to be worked upon by the unscrupulous has been and is being provided by the unjust and unconstitutional treatment accorded the colored people. They must not be expected to show all the loyalty and self-sacrifice. Justice in a democracy is the basis of safety.

There is the beginning of a story by Mrs. Elmore, that will be concluded in June; there are sketches from fields at home and abroad; the World Wide Guild anticipates the summer conferences; Belinda has another new idea; every department is brimming with news; the puzzle page will prove one; and you will go far to find a better companion than May MISSIONS. About four thousand more subscribers than we had a year ago indicate what readers think.

While we cannot give definite totals in this issue, owing to the lateness of returns, the good news can be spread abroad that all of our Missionary Societies have closed the year without a debt. For the outcome let us devoutly thank God, and face the new fiscal year with renewed faith and purpose.



CAMPUS OF WESTERN RESERVE UNIVERSITY

## Cleveland, Sixth City of the United States

CONVENTION MAY 16-22, 1917

By JOHN BUNYAN LEMON, D.D.

### I. A Remarkable City Graphically Described



ONE of the greatest cities of the world has come into existence on the shores of Lake Erie during the last one hundred years. It did not become a city until March 5, 1836, but it was an incorporated village twenty-one years previous. It is now a city of 700,000 people, but there are men still living who remember the time when it was a place of fields and woods and play grounds.

One hundred and twenty-one years ago the Connecticut Land Company purchased all this property, including three millions of acres of territory, at forty cents an acre. It is estimated now that one acre of that land in this city is worth two millions of dollars. The Connecticut Land Company called it their "Western Reserve," and that title still clings to many enterprises here. Our great Western Reserve University in this city with its thousands of students and alumni will alone perpetuate that name forever.

The man who was sent here by the Connecticut Company as their chief engineer was named Moses Cleveland. His camp became the headquarters for all the ac-

tivities of the settlements round about. The village grew up around him and the city around the village. His name became the name of the settlement, the village and the city.

Cleveland is situated advantageously from almost every point of view one can imagine. More than half of the entire population of the United States and of Canada lies within a radius of five hundred miles of its Public Square. It is located directly between the largest iron ore and the largest soft coal deposits in the world. Seven trunk railway lines pass through its confines, while Lake Erie brings the sea commerce of all the world into the safe protection of its harbor.

The thing, however, that makes Cleveland unique among the cities of America and gives it grace and beauty indescribable is the contour of the land on which it is built. It has a rolling surface with a slope upward from the sea running back into a table-land of fertile plains in the distance. These table-lands are now called "Heights." Visitors to the Convention will hear much about Cleveland Heights, Euclid Heights, Shaker Heights, where are magnificent homes of men of wealth. From these hilltops and beyond, the waters of prehistoric days cut their channels to



the lake through chasms, gorges and canyons more wonderfully executed than any landscape gardener has ever conceived. Moses Cleveland may have been an engineer of extraordinary skill, but he saw at a glimpse that nature had done more for the future of this place than all the civil engineers of a thousand years could accomplish.

The city has bridged these chasms for business and turned their depths and hill-sides into parks for pleasure. The merchant, the artist, the architect, the engineer found an opportunity to work together to produce something for the whole world to admire. The result is forty-one miles of boulevards, two thousand acres of parks, heights, depths and landscape scenery, inland lakes, ponds, fountains, rivulets, gorges, canyons, river and lake — making a combination found nowhere else.

Lake Erie's level is considerably lower than the average surface of the land. Therefore the railways that skirt the shore for traffic both from land and sea enter a Union Depot that is deep down in the valley. The visitor who comes to us must first climb steps. It will not always be so. Plans are made for a different locality where the passenger station itself will be a thing of beauty. It will then be a part of the group plan of Public Buildings running from the principal business district to the lake front on each side of a wide mall. Cleveland is famous for this group plan. Many of these buildings are already completed or in process of construction. They will cost, when completed, twenty million dollars. The passenger station, because of the difficulty in securing satisfactory title to the lake front land, is among the last to be erected. The present Union Station is a source of grief to our people and to the railway companies. Because it is only temporary, it has not been improved to meet our requirements. Any satisfactory alterations would require a new depot altogether.

Because of these high banks along the shore of Lake Erie, the streams that have cut their way through in centuries gone by have done exactly what the Colorado River did in Arizona and the Yellowstone River did in the Yellowstone Park, except not on so large a scale. One may drive

twelve miles to Bedford Glens and see a gorge as deep and wild as many a spot more famous in the Rocky Mountains. Or one may go to Chagrin Falls or Gates Mills and see a valley so deep and wide on either side of a flowing stream that if



THE HIPPODROME

he has ever seen the Jordan river in Palestine from the heights of Jericho or Mt. Olivet, he cannot fail to see the striking resemblance. In one hour an automobile can take a passenger from our Public Square into almost any kind of scenery that a landscape artist could suggest.

The Northern Baptist Convention will meet in Cleveland, May 16-22. There are twenty-two passenger stations in the city limits. The Union Depot, or the Euclid Avenue Station, on any line, will put the visitor in direct communication with the leading hotels and the Convention meeting place by a three-cent-fare trolley line. Three cents if one has the exact change, otherwise five cents or five tickets for fifteen cents. Conductors are polite and will readily give all the information asked for, but will volunteer nothing. We have "Pay-enter," "Pay-leave," front entrance, rear entrance, half-and-half, penny transfers, free transfers, all sorts of rules and regulations. It is different according to the way you are going whether from or to

the Public Square, from or to a suburb. Tell the conductor where you want to go and he will tell you what to pay.

The Convention will meet in the Hippodrome. This building will seat about 3,500 people and fronts on Euclid Avenue near the Public Square. All Depot and Euclid Avenue cars pass its doors. It is only two blocks distant from the General Post Office and not more than three blocks from the leading hotels. The Statler hotel has been selected as the Convention Headquarters. The rates in all these hotels are practically the same for the same kind of a room, and vary from \$1.50 to \$6 per day for the room. Dozens of good restaurants are within three squares of the Hippodrome. In the order of their nearness to the Hippodrome the hotels here pictured are the Colonial, Hollenden, Statler, Olmsted, New Amsterdam, Gillsy, Euclid. There are 56 hotels in Cleveland but one would better engage his accommodations ahead of time



EUCLID AVENUE

because they are frequently filled to capacity during convention season.

The Cleveland Association has 36 churches and a number of mission stations, with a membership of nearly eleven



CLEVELAND  
CITY HALLCLEVELAND CHAMBER  
OF COMMERCE

POSTOFFICE

thousand Baptists in all. Some of these men and some of the women are known far and near for their large benefactions and distinguished services. Another article will speak of them. Our population is made up of many nationalities and tongues. One hundred thousand Jews are here, differing from one another as widely as we differ from them. Our Chamber of Commerce, our Cleveland Foundation, our Associated Charities, our Social Service commissions are all working together with the churches, synagogues, hospitals, schools and university to produce a city of good will and brotherly love.

We have some very large manufacturing plants and some specialties which we produce, but our city is noted for the diversity of its industries and the number of its factories rather than for any one article in particular. Therefore, when the market is up or the market is down, some lines of our industry are always prospering. Cleveland leads, for instance, all American cities in the manufacture of dry batteries, electric carbons, nuts and bolts, wire and wire nails. We produce more paints, oils and varnishes than any other city in the United States, and we are the second largest auto-



COUNTY COURT HOUSE



mobile manufacturing center in the world. We are also the second largest women's wear manufacturing center in the United States.

But the thing that has done more than all else to make us great is the development of the Lake Superior iron mining region. The little Cuyahoga river that separates Cleveland East from Cleveland West made a channel much wider than it needs for this twentieth century. It also chiseled out a harbor in the lake that was not needed till this century was close at hand. Twenty-five years ago the ships brought down 1,500,000 tons of iron ore from the Lake Superior region to our district. In 1913 they brought down 30,600,000 tons, a tonnage greater than the

total exports and imports at New York.

Mr. John D. Rockefeller's home is here. He has done much for the city. His Forest Hill property is an estate which all visitors wish to see. He gave to the city a large part of the beautiful park which bears his name. He has had a large share in the building of many of the churches and charitable buildings as well as in the great commercial buildings of the city. Nevertheless, Cleveland is noted also for the great number of home owners, a city of working men's homes, only one American city having a larger percentage to its credit. Thus we dwell together, rich and poor, Jew and Gentile, federated in our philanthropies and church activities, striving singly, striving collectively to do good unto all men.



ROCKEFELLER PARK

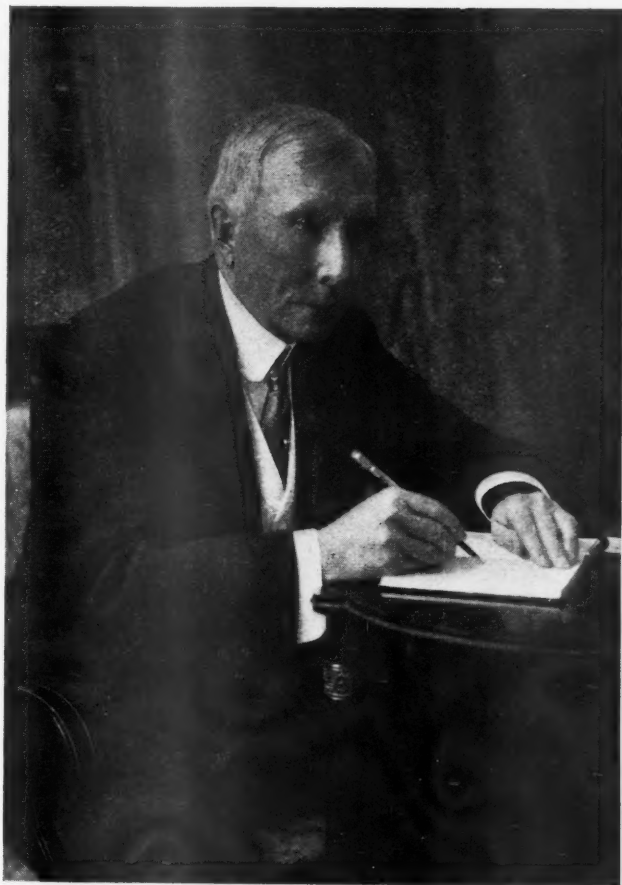
## II. The Baptists of Cleveland and Suburbs

THERE are not more than eleven thousand of them, and "what are they among so many?" They are helping to feed one million people the bread of life while being blessed in the effort and multiplying faster than any other denomination. The problems are fully as difficult as in any other city. The people are made up of fifty different nationalities. Three-fourths of them are either children of the foreign-born or were themselves born in foreign lands. They have been brought together from the ends of the earth to live in one municipality and in the suburbs thereof, in peace and prosperity. The brotherhood of

man is admirably exemplified here, according to the testimony of social workers in this city and much testimony from without also. In answering the question how this came about, preachers and missionaries would point to the statesmanlike moral and religious training provided for the people here from the beginning of the city's growth. In the religious work, the Baptists have always had a large share. They are credited with giving more money per week per capita to church and benevolent work than do the Baptists of any other city. And we do not count the personal gifts of some of our richest men in this estimate,

but only the sum that goes through our church treasuries. Because some of these rich men are known to the world only in the light of the criticisms of the secular papers, we may be justified in saying a word about them here, since the Convention for

poration, thereby launching as young men a corporation "not for profit" but for which they were responsible and which is today probably the most efficient City Mission Society in existence. Others were with them then, but they have gone home.

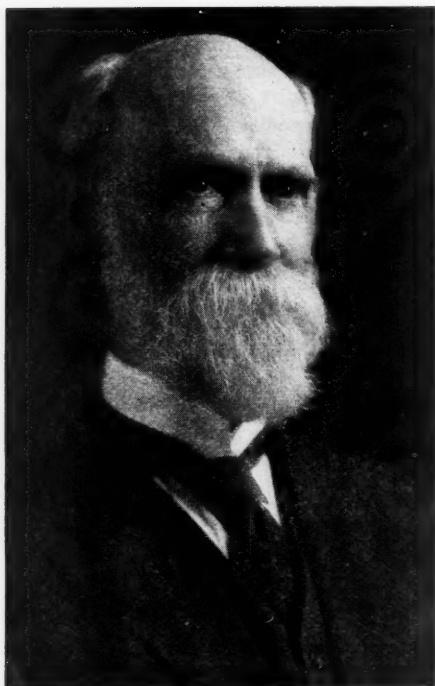


JOHN D. ROCKEFELLER

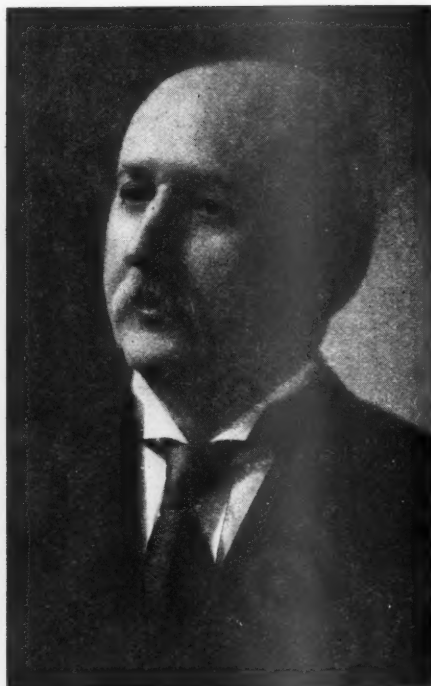
the first time since its organization is coming here to be our guest and theirs.

John D. Rockefeller, George H. Olmsted and A. T. Osborn are the three men yet living whose early record the world has never seen in Baptist history. Fifty years ago they were all in their "twenties" and all of them poor. On March 10, 1869, Mr. Rockefeller helped to organize the Cleveland Baptist City Mission Society, and soon thereafter Messrs. Olmsted and Osborn signed the application for articles of incor-

These three remain, and with their prayers, their large possessions, and their triumphant faith, they sustain in old age the love and efforts of their youth. These three men have had a share in every important movement for the uplift of this city during a period of half a century. They have given freely of their time, counsel, fellowship and money. They did this when they were young and they are doing it yet. They did it when they were poor and they do it now when dollars are more plentiful



A. T. OSBORN



GEORGE H. OLMSTED

than pennies used to be. All three, even at advanced age, are as regular and faithful in their church attendance as they were in their youth. They are cordial, cheerful, approachable and worshipful. Mr. Rockefeller, on his golf links in his summer home here at Forest Hills, has always an outstretched hand for any Baptist minister no matter from whence he hails. His greeting is that of a companion who loves good men and is glad to have them as his guests. His fellowship is so unpretentious, informal, considerate and cordial that immediately one feels as if he were one of the boys of the same graduating class with him.

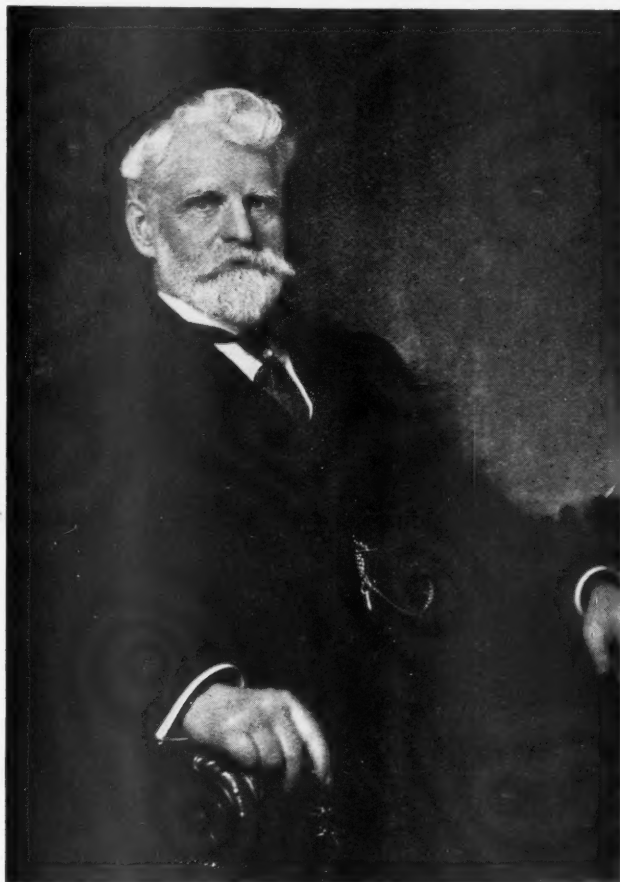
Mr. Olmsted never misses a midweek prayer meeting, a Sunday morning or Sunday evening sermon, except on rare occasions when he is out of the city or has otherwise notified his pastor. He is the senior deacon of the Wilson Avenue Church and the writer has the honor of being his pastor. His intense interest in all church activities accounts in large measure for his church always meeting its apportionments and redeeming its promises without delay

or discount. As a director and the manager of one of the largest life and fire insurance agencies of the Middle West, he has turned down thousands upon thousands of dollars of insurance rather than compromise with brewers, Sabbath-breakers and evil-doers. This is a church and business record not of a few weeks or months but of a continuous service of nearly half a century.

There are other prominent Baptists in Cleveland who might be written up in biographies well worth the study of the rising generation. Space forbids our giving even a half-way glimpse into their useful lives. Ambrose Swasey is one of them. He is the chairman of the local executive committee for entertaining the Convention. He is at the head of a great manufacturing plant producing telescopes, microscopes and scientific instruments of many kinds. He is a tower of strength to the First Baptist Church. He is the man who, at Los Angeles, gave \$200,000 toward the endowment of our Ministers and Missionaries Benefit Board. That one act shows his love for

the workers as well as the work in the Kingdom. He would not allow the Convention to applaud his deed; nor would he allow this reference to it if he were at home. But he is in China, not on a business trip to make money, but to see some of the buildings he

Younger men are coming on to take their places soon, — Cyrus S. Eaton, Franklin Smith, Howard Olmsted, George S. Baldwin, Charles F. Groth, Albert Akers, George Jones, George Milner, R. O. Carver and a host of others equally worthy. There

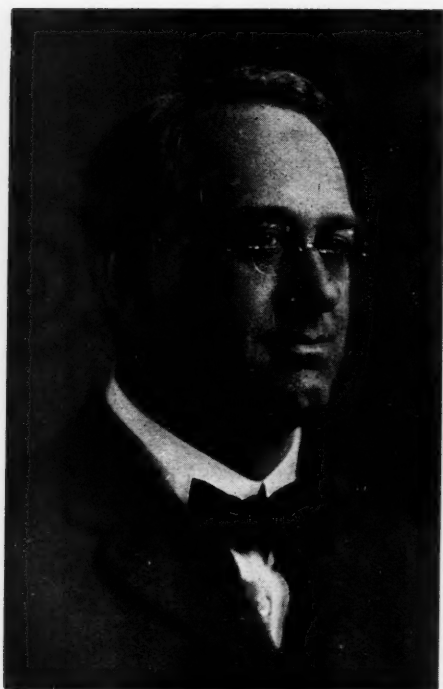


AMBROSE SWASEY

has erected there for missionary and educational purposes. Denison University will perpetuate his name forever because of his gifts to it.

We think it right and proper that the rest of the world should know something of the men who have helped to make Cleveland what it is and what it is going to be. They do not want publicity, but they should be known and honored for what they are and for the love they have for humanity, for Christ and His church.

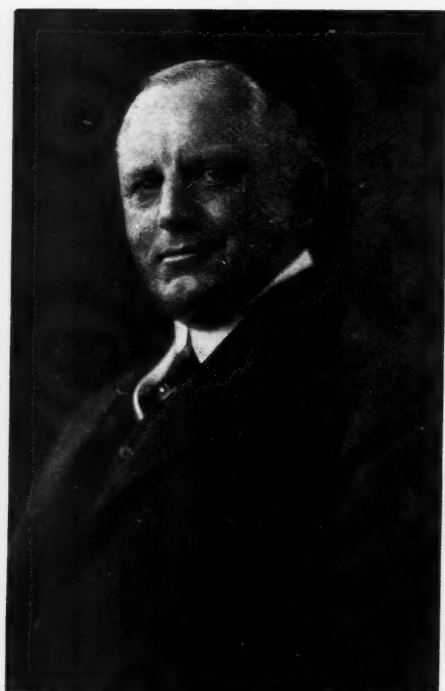
are middle-aged men already in the harness to the full limit of their energies. David E. Green of the First Church is President of the Federated Churches, made up of two hundred congregations. He is a lawyer of fine ability and success. Charles H. Prescott is President of the City Mission Society, deserving full credit for the excellent work it is now doing. H. G. Baldwin is an influential member of the Executive Committee of the B. Y. P. U. A. A. L. Talcott is an attorney of high standing who



JOHN A. CHAMBERLAIN



GEORGE H. QUAY, M.D.



CHAS. E. ADAMS, VICE-CHAIRMAN



CYRUS S. EATON, TREASURER





PROMINENT CLEVELAND WOMEN RECEIVING WORD THAT THE CONVENTION IS COMING

Left to right: Mrs. G. C. Cleveland, Local Executive Committee; Miss Alberta C. Dickinson, East Central District Treasurer, W. A. B. F. M. S.; Mrs. L. A. Osborn, President Women's Societies of Cleveland; Mrs. H. C. Ditmer, Woman's Work Committee; Mrs. J. B. Austin, Director Woman's City Mission Board; Mrs. T. E. Adams, Recording Secretary, W. A. B. F. M. S.

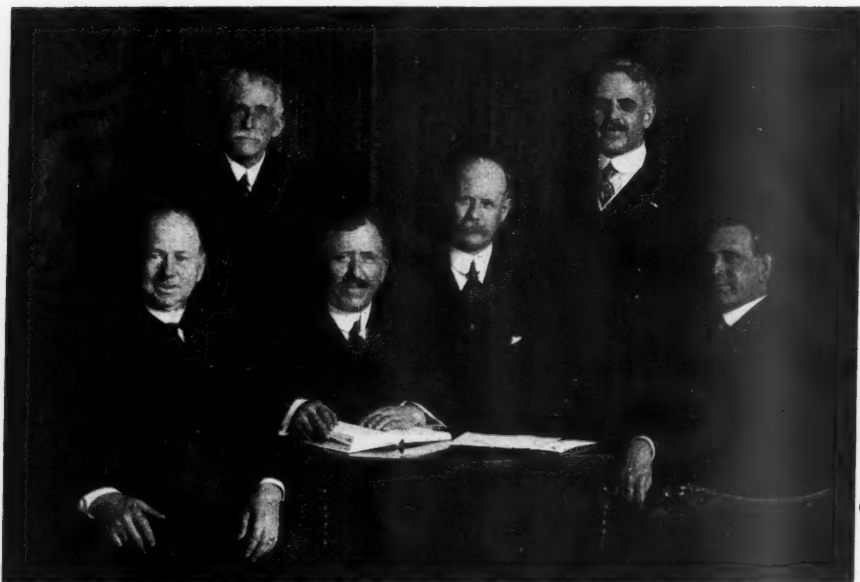
has given unstintingly of his services for all Baptist interests, greatly to the profit of the denomination.

The Chairman of the Committee on Entertainment for the Convention is Mr. John A. Chamberlain of the East Cleveland Church. No Baptist will fail to get his personal attention if it is needed, yet he is in the very forefront of successful lawyers whose services are wanted constantly for big business enterprises. In the same church is Dr. George H. Quay, a distinguished surgeon and physician, bearing after his name the royal honors of "F.A.C.S." No Baptist needing his attention will be turned away for lack of funds to pay for the help he needs. This sort of fraternal fellowship between all classes in society has made Cleveland the delightful city it is.

The Vice-Chairman of our Cleveland Executive Committee, C. E. Adams, ex-President of our Chamber of Commerce, has been to the East End Church what these other noble men have been to their churches. He is quick to see a situation,

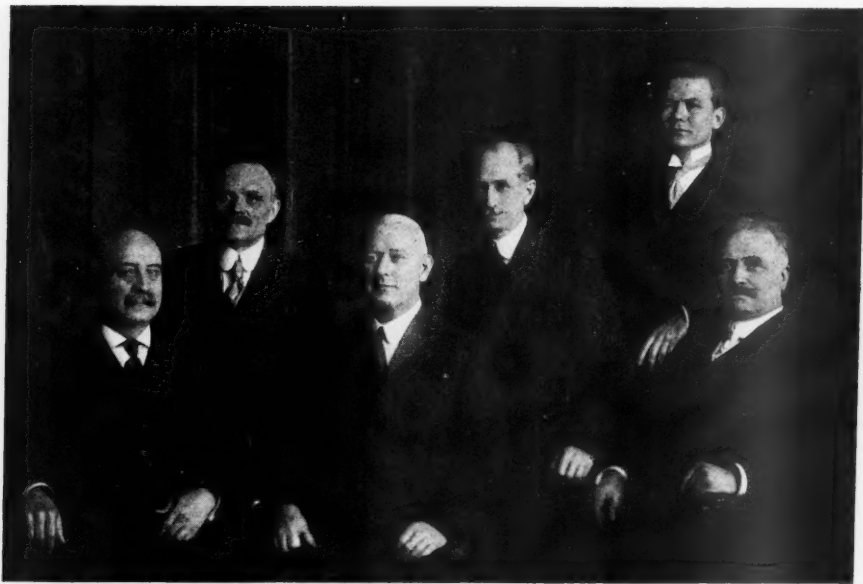
quick to act and liberal in his support. So is M. F. Bixler of the East End. W. H. Cathcart of the same church has served the denomination in many ways and always with conspicuous ability. For a number of years he was President of the City Mission Society, where his counsel is always wanted and respected.

It is almost criminal to stop here without reference to hundreds of others. But Cleveland is made up of a considerate and forgiving people. Many of them are women, honorable and heroic women. Not to know them is not to get the right explanation for the kind of men we have and have had. Some are widows, only recently bereft, like Mrs. Henry A. Sherwin, whose husband made Cleveland famous for the production of oils and paints. Some are in office like those who have graciously allowed my photographer to get their portrait while in conference together. But most of them are presiding over their beautiful homes, happy that they have ever a silent part in the great work of the Master's Kingdom.



PASTORS ON SOUTH SIDE OF EUCLID AVENUE

From left to right: Dr. A. Lincoln Moore, East Cleveland; Rev. Richard Pearse, Bedford; Dr. J. B. Lemon, Willson Avenue; Rev. W. B. Meikleham, Cedar Avenue; Rev. David Bovington, First; Dr. W. W. Bustard, Euclid Avenue, Chairman Cleveland Committee of Arrangements.



PASTORS ON NORTH SIDE OF EUCLID AVENUE

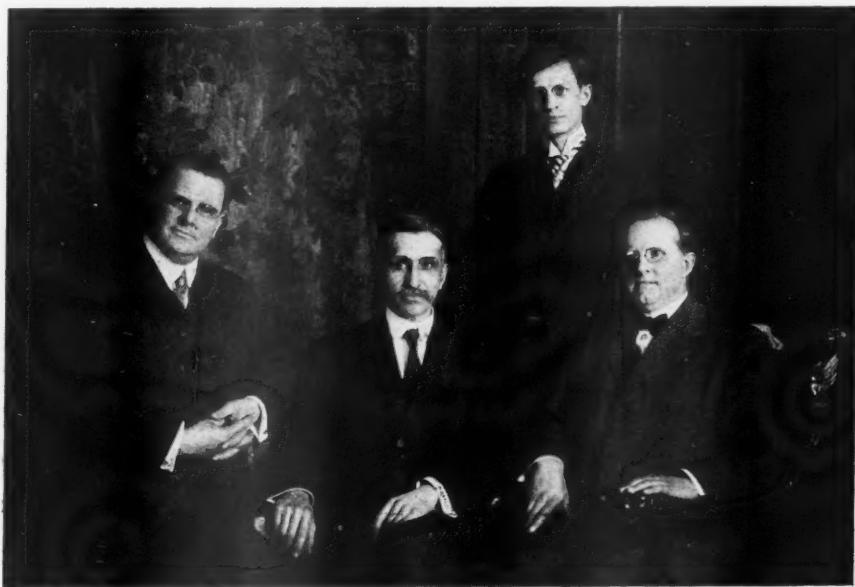
From left to right: Rev. J. H. Merkel, Nottingham; Rev. C. M. Brodie, Euclid; Dr. James McAllister, Immanuel; Dr. A. R. Stark, Glenville; Rev. Ralph E. Bailey, East End; Dr. W. L. Lemon, Superior Avenue.

Among these women, Mrs. T. E. Adams, wife of a good deacon in the First Church, is the Recording Secretary of the W. A. B. F. M. S. If that were all she could do or is doing, we might not mention her work in particular. But that is only a small part of her task. She has the pen of a ready writer. She writes or conducts a whole page every week in the *Journal and Messenger* for "Women in Missions." Articles from her pen are frequently published in all the papers of our denomination. But she does more than this. She goes all over the state, often at her own expense, making missionary addresses, organizing and cheering up the women, collecting money and arousing interest. She does harder work and more of it than many a paid worker who gives her whole time to the field.

We will let the ministers speak for themselves. My photographer has caught them in groups arranged according to the locality in which their churches are. Some of them were not present when the camera appeared. Among these servants of the Lord are a group of men devoting their whole time to assisting other pastors and doing an essential work for which the pastor often

gets most of the credit. Dr. Frank A. Houser, of Trinity Church, was sick at the time these portraits were taken, and Rev. C. H. Irving, of Olivet Church, was out of the city. Both of them are doing excellent work in fields of strategic importance. Rev. A. Gaylord James, of Madison Avenue Church, and Rev. James T. Raymond, of Fidelity Church, were also absent. The pastors of our three German churches were not able to be with us in this, but are among our very best helpers in all denominational work. They are Rev. H. C. Baum, First German; Rev. David Hamel, Second German, and Rev. William Appel, Erin Avenue. The German Baptists have their denominational publishing house here and its manager, H. P. Donner, is moderator of the Cleveland Association.

To one group we call special attention. They are the City Mission Society missionaries grouped around their superintendent, Gerald R. Richards. They preach the gospel every Sunday in eleven different languages. Some of them are having marvelous success. The Hungarian Church alone is worth all that the City Mission Society has ever cost. A Rumanian Church



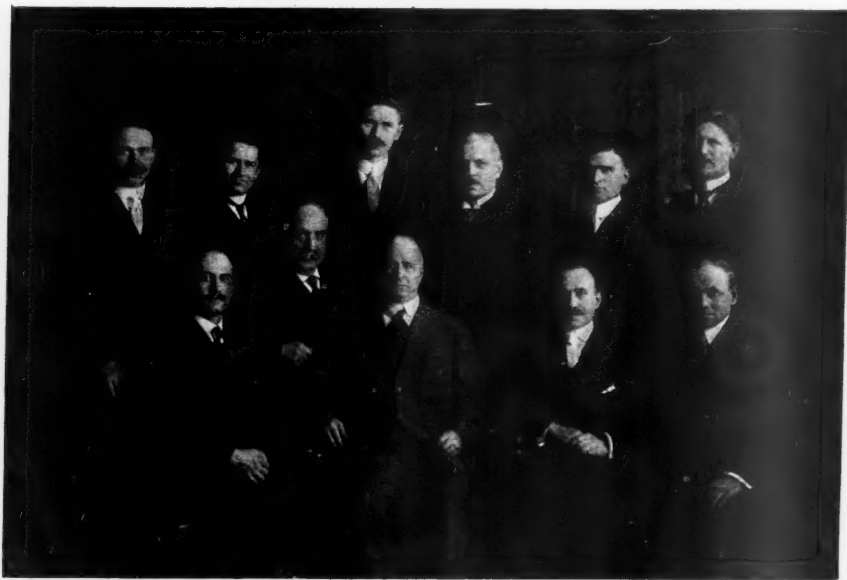
WEST SIDE CHURCHES

From left to right: Rev. H. William Pilot, Calvary; Rev. I. N. DePuy, Lakewood; Rev. W. W. Argow, Loraine; Rev. E. H. Bancroft, Scranton Road.



#### ASSOCIATE PASTORS

Reading left to right: Rev. Charles W. Thomas, Glenville; Dr. J. L. Cheney, Euclid Avenue; Rev. E. Otheman Smith, Willson Avenue; Mr. George C. Southwell, First; Dr. Herbert F. Stilwell, Supt. Evangelism, A. B. H. S., Central District.



#### MISSIONARIES, CLEVELAND CITY MISSION SOCIETY

From left to right: Seated in front row: Rev. Louis Stumpf, Magyar; Rev. Joseph Wolf, Slovenian; Rev. J. S. Grundman, Lett; Rev. Paul Bednar, Slovak; Rev. Michael Fark, Rumanian; Rev. Carl Westerdahl, Swede. Standing in rear row: Rev. Stephen Orosz, Magyar; Rev. J. H. Merkel, German; Rev. Gerald R. Richards, Superintendent; Rev. Angelo Pizzi, Italian; Rev. John Pietrowski, Pole.

has just been organized and recognized in Akron. Fostered by our City Mission Society and by the First Church of Akron, under the pastoral supervision of Dr. U. S. Davis, it has had a remarkable growth. Beginning two years ago under our missionary, Louis Gredys, it now has a membership of 171 members and an attendance of 300. It has so commended its usefulness to certain manufacturers there, that money has been voluntarily offered for erecting a plant that will cost thousands of dollars and provide an equipment second to none in this section. Rev. Gerald R. Richards is proving himself a skilful superintendent of missionary activities. These are the people who are waiting to welcome the Convention.

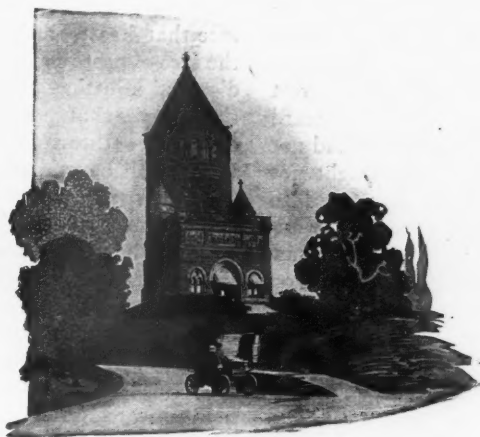
The colored Baptists are with us in everything else, the only city in the State where such fellowship prevails. They have 50,000 population here, have several good churches, meet with us on equality platform in our Ministers' Conference, District Association and Permanent Council. Their pastors are cultivated Christian men whose presence is always agreeable.

From the heights and the hills to the level of the sea our city looks northward

standing on a rolling surface that slopes into the lake like a crescent moon with its horns in the waters eastward and westward. Those horns are the outstretched arms of Cleveland extending her welcome to all America, east and west, to all Canada too, to all men everywhere, to come into her fellowship, her hospitality, her lofty visions of what humanity ought to be. Her fellowship is sweet, and the best of it all she is reserving for the coming of our great Northern Baptist Convention.

(It is due Dr. Lemon to say that, after efforts to secure a writer for an article on the Baptists of Cleveland proved unavailing, at the eleventh hour he undertook the extra task perforce, rather than have our readers disappointed. We are much indebted to him for this and other services, and for the groups of pastors and the portraits of prominent laymen, as well as for the many excellent half-tones of the city. The chairman of the publicity committee has no slight demand upon his time and patience; and in this instance he has done well both by Cleveland and the denomination. — Ed.)

The Ohio Baptists numbered, in 1916, 74,775. There were 517 churches in 29 Associations. Baptisms in 1916, 3,533. Ohio Baptist Convention was incorporated in 1834; has 13 foreign-speaking missionaries; 39 missionary pastors. Largest Associations: Cleveland, 11,054; Miami (including Cincinnati), 8,155; Dayton, 7,888.



GARFIELD MEMORIAL





PART OF ROGER WILLIAMS CAMPUS, NEAR NASHVILLE

## A School Visitation in the Southland

BY HOWARD B. GROSE

INSPECTION OF HOME MISSION SCHOOLS: A STUDY OF CONDITIONS:  
ROGER WILLIAMS UNIVERSITY AT NASHVILLE, TENNESSEE

### II



**L**F you have any doubt in your mind as to the vast need and value of the Home Mission Society's school work among the Negroes of the South, just sit once on the platform in one of the school chapels — like this at Roger Williams, for example — and look into the faces of the young men and women, boys and girls. Nothing more would be necessary for your conversion, and for an interest that would haunt you. When you heard any one question as to whether we had not done enough of this work, and ought not now to let the colored people attend to their own education, you would have answer ready. It seems to me I never saw soul-hunger more pathetically depicted on human faces than I saw it on the group of students gathered to welcome the Northern visitors, sing for us, and listen to the brief messages born of a genuine desire to encourage and help. I had seen the homes and environment from which they came, in riding across the state; now imagination could bridge the gulf between the one or

two-room cabin, the unordered or disordered domesticity, the poor and uncertain rations, the want of the elementary things that mark civilization, and the companionable school life, with its training in habits of neatness and cleanliness and order, its doors opening out into knowledge, its social seasons and its interplay of mind upon mind. This was a new world into which Christian philanthropy had brought these boys and girls of a race that has to make its way upward in the face of past relations and present prejudice and injustice. What does it mean for the Negroes that more than seven thousand of their youth are in our Baptist schools? What shall be said of the influence of the thousands upon thousands who in the last half century have studied in these schools, learned there the lessons of life, caught visions and dreamed dreams, become devoted disciples of Jesus Christ, and gone out to preach and teach, work at trades and engage in business, and make homes of a different kind from the old cabin type. To help educate and uplift and enrich the lives of eleven millions of people only a generation removed from slavery — to banish illiteracy and superstitious ignorance and

create worthy material for earthly and heavenly citizenship — what higher task than this has been laid upon our churches? See the possibilities of human power represented in such student bodies as this. Who can estimate them? Who, thoughtfully regarding our future as a nation, can fail to see that this race will be needed in days to come — needed to help steady us and perhaps hold the balance when the gathering forces are swaying and the great issues involved are whether this shall remain forever a free land, politically and religiously, or see its ideals derided, its institutions subverted, and its liberties perverted or proscribed?

Thoughts like these were flitting through my mind as I sat there studying those eager, intent faces. I fear I paid little attention to the excellent advice that was being given by members of our party. I said, "If only ten thousand of our church members could come down here and look into these faces!"

Well, what then? A number of things. Some endowments, surely. A new building here and there. Some thousands of books for libraries. A thousand scholarships. A fund that would enable the head of a school to piece out the scanty means at just the right moment to save a student in distress from being obliged to give up. Some new teachers — but that will do for the moment. Must do, indeed, for my name is called and it is my turn to say something. I hope, at least, I made them feel the glory of getting a true vision and of realizing the possession of power to be used for high ends.

Our visit to Roger Williams University was made on Friday morning, February 16, after a good night's rest at the Hermitage, a hotel to be commended. President A. M. Townsend and one of his trustees came to take us out to the campus, which is two miles or so out of town. Situated on bluffs overlooking a broad bend in the Cumberland, with the city in the distance, the location is one of the finest possible, and the new buildings are worthy of the site — substantial, architecturally good — a credit to the colored people and the city. This is the new Roger Williams, it should be said, starting out in a new home under new management on a new career. This means that the institution is under control of the Negro Baptists of the State, with a board of trustees,

all colored men except three, who are southern men and who act largely as an advisory contingent. The Home Mission Society is interested, and makes an appropriation, has an investment in the property, but exercises no control. This is in line of allowing the colored people full liberty to take the initiative and show what they can do. The teachers, of course, are the product of our schools and proofs of the excellent training given.

This school has had an eventful history. It was one of the earliest ventures of the Home Mission Society. A year before the war closed, indeed, Rev. H. L. Wayland went down to Nashville to teach the freedmen. Rev. D. W. Phillips, of Massachusetts, followed him after a few months, and gathered a class of young colored men in the basement of the Negro Baptist Church. In 1865 an abandoned government building was bought for \$1,000, taken down, removed and rebuilt for about \$4,000 upon a site northwest of the city. Opening in 1866, for about ten years the Nashville Institute continued in this two-story building, 120 x 40. To the indefatigable labors of its first president, Dr. Phillips, it owes everything. Outgrowing its accommodations, in 1874 a fine estate southwest of the city, comprising thirty acres, with a brick mansion of size, was bought by the Home Mission Society for \$30,000. This was one of the best real estate strokes the Society ever made. Dr. Nathan Bishop became interested and gave \$28,000 toward a new building, so that presently there was a fine main structure on the campus. The number of students increased from about 100 to 270 in 1882, and the work of training teachers and preachers went on steadily.

In 1883 the name was changed to Roger Williams University and a new era began, which ended in 1906, when the buildings were wholly destroyed by fire and the school work came to a sudden close. It became a question with the Home Mission Society as to rebuilding the institution. The property had become valuable and was no longer a desirable location for a colored school. It was sold for an excellent price, four or five times what it cost, and the money held for developments. Finally in 1909 the Society proposed to the Negro Baptists of Tennessee that if they would

take an active interest in the school, raise a certain amount for buildings and agree to maintain the institution on a creditable basis, the Society would put in a goodly portion of the money needed to erect buildings on the new campus. The offer was accepted, the admirable location in the suburbs was secured, and already there are three excellent buildings in use. The Home Mission Society put on \$20,000 toward the site and first building, adding other sums later. Students quickly came, indicating the need for the work, and Roger Williams is doing good work on what promises to be a stable foundation. There are some excellent colored men on the Board, and the difficulty is to secure sufficient income to meet the views of the administration. This is one of the problems that must be solved by the Negroes, to a large degree, for the appropriation made by the Home Mission Society is not large, and it is a part of the plan to throw the burden of responsibility for maintenance upon the colored people, while realizing the financial limitations under which they labor. Racial self-respect and self-support ought to be fostered by every possible means, and the schools are to be a help in this direction.

It was especially interesting to note the drill system under which the student body marched into the chapel, and the musical training under the direction of Mrs. Townsend, the President's wife, and evidently able coadjutor in management. Here we heard that plantation melody that more than any other sang its way into heart and memory, "I want to be like Jesus—in my heart." Why, if our churches could hear that melody sung as we heard it in one school after another, it would not only bring money for the schools but would bring a revival in the churches. Let no one imagine that the Negro race has no contribution to make to the Christianity of our nation, North and South. They need to learn some things from us. Yes, and we may well catch something of emotion and enthusiasm from them. That is not all. For genuine eloquence, for native humor, for aptness to seize a situation, the gifted Negro takes no second place. Stories illustrating this were plentiful. One told us, as showing the desire to do something to help, was of Uncle John and his new watch,

of which he was very proud. He couldn't tell the time, but when anyone asked him the time he'd just hold out the watch and say, "See for yourself."

President Townsend said they had just closed a revival service, and every student enrolled but one claims to be a Christian. This was a Baptist school, and there were two signs they were not going to take down: (1) Christian or Religious Education, and (2) Baptist Denomination. Dr. Weaver, Educational Agent of the Southern Baptist Convention, in Tennessee, is a member of the Board, and in introducing Superintendent Brink expressed his warm interest in the school and appreciation of what it is doing. Like Mr. Lawrence, State Secretary of Education in Mississippi, and other leaders in the educational work, he recognizes the importance of education in the development of the Negroes for worthy citizenship. The views of such leaders in the South were among the most encouraging signs of the better day for which all are looking. As for Roger Williams, we shall watch its progress with lively interest.

Nashville is a well-groomed city, properly proud of itself as an educational center. The state capitol is finely located on a hill, with a small park setting it off artistically. Churches are large and numerous. In this city the Publication and Sunday-School Board of the Southern Baptist Convention has its headquarters, as has also the Foreign Mission Board of the Southern Presbyterian Church. In such surroundings Roger Williams must maintain a high standard of scholarship if it is to take rank with its neighbors.

This morning visit gave us much to think about as we were expressed from Nashville to Memphis, down in the southwest corner of Tennessee, on the Mississippi, a city with many fine public buildings and private residences—civic spirit evident. A night's rest in a hotel bed, with a hundred automobiles shrieking like mad until after midnight; an hour's visit to Howe Institute after a hurried breakfast (of Howe we shall tell at another time); and at 9.30 Saturday morning we were off for Little Rock, Arkansas, where Arkansas Baptist College was our goal. Of that visitation and the day at Bacone among the Indian students, the next chapter must tell.



## Greater Victories

THE missionary enterprise came from the heart of God. The Bible is a missionary book because it reveals His eternal purpose to bring the Gospel to all men.

During all the years, under the leadership of the Holy Spirit, and in accordance with the divine plan, the church has been the promoting agent of this missionary enterprise. Not to angels but to redeemed men and women has God committed the task and the glory of winning a world from sin to salvation, from rebellion to righteousness.

*An indifferent church makes a poor impression upon the world.* Only as the church undertakes sincerely and unselfishly the whole missionary task which God has entrusted to her is she able to discover her own strength. Christ and his power become more real when the church undertakes her full responsibilities. The desire to share the blessings of Christ and his saving grace with those who know him not is our greatest missionary asset. Without this the church is indeed poor.

There is a vital sense in which the missionary enterprise becomes inherent in the character of Christ's people. Without his spirit we would have no real missionaries. With his spirit widespread in our churches we will not lack missionaries. The same is true of money. Why has there been inadequate support both in men and money?

All criticisms of missionary administration, missionaries and secretaries, and we must admit that some of them are frank and just and constructive, cannot furnish an excuse for the failure of multitudes within our churches to relate their lives and their money to the most worth-while work in the world.

How much must we in America suffer to awaken us from our mad rush for pleasure and for the almighty dollar? What will it cost us to learn the value of souls and to be willing to have God use us in furthering his eternal plan for winning a wayward world back to the Father's heart?

We have crossed the threshold of a new fiscal year. Never before have we faced such world conditions. These are days which test men's souls. The church—let us not censure her—has done well. Great credit belongs to the multitudes within her gates who have been faithful. The fires of sacrifice will purify us. Secular issues will be brushed aside. If we get into the very heart of this missionary enterprise we shall find God there. Then men and women will be ready for service and money and victories will be ours. Yes, greater victories by far! They will be in keeping with those which our consecrated forefathers won for Christ.

J. Y. AITCHISON,  
Home Secretary.





### The Spiritual Crisis

**W**HAT basis of reality is there in my religion? That is the solemn question that has pressed itself upon multitudes of Christian men and women since the War in Europe began. When faith in man has been staggered, faith in God has not been left unassailed. When so much of our boasted Christian civilization lies in ruins all around us, there is no escaping the test of our own faith. Have we anything that will hold? Is God in His world? How can we reconcile His presence in power with what is going on?

Happy are we if in this period of calamity and overturning we find solid rock beneath our feet. He that heareth my words and doeth them, said One, is like a man that built his house upon the rock, and storms beat upon that house in vain. If we have experienced the companionship of that Divine Master, if we have been taught of Him, if we have caught and manifested His spirit—then we need fear no crisis. He is our reality, our confidence, our peace, our abiding strength.

One result of the great War, as reported from many sources, is a deepened religious fervor together with a new sense of need. The prisoners in military camps have welcomed the Bible and the Christian workers with pathetic eagerness. In the multitude of stricken homes also there has been a hunger for the Divine Comforter. Never have those who possess a genuine religious experience had such opportunity to make its witness effective. A new field for evangelistic activity has been created, and every

Christian is in relation to some part of it.

This is a personal testing. Have you awakened to this fact, and to the significance of these awful days? Have you found the basis of reality in your own religious experience? If so, have you realized your obligation to your neighbor who is bewildered and discouraged and doubting? Have you given of your strength to the weak? Have you helped anybody, put food in the mouth of a single famishing child in distracted Belgium, remembered even in prayer the stricken Armenians massacred to make a Turkish holiday, kept your poise in thought and speech and act, made your Christianity felt?

Be sure of this, that if there is any reality in our religion, it will reveal itself in some way in these days of spiritual crisis. If we find no new spiritual impulse and activity in such times, we do well to look anxiously at the foundations, remembering what the Master says will befall those who build upon the sand. How we meet the crisis shows what manner of Christians we are.



### The Duty of the Hour

**P**RESIDENT WILSON, in a message to Congress that will rank as one of the great utterances of world leaders, declared on Monday evening, April 2, that a state of war had been thrust upon the United States by the German government, and asked Congress to act accordingly. In quick response Congress made formal declaration of



the fact and directed the President to employ all our forces and resources to carry on and bring the conflict to a successful conclusion. This country is therefore at war with Germany, owing to no desire or fault of its President or people. President Wilson has been always a proponent of peace, and has patiently gone to the limit of endurance. His message should be read thoughtfully by all Americans. Its spirit is admirable, and it sets forth clearly our motives and aims, not one of these being selfish or unworthy. To secure universal and lasting peace, he says, it is essential that democracy shall everywhere replace autocracy. "We are but one of the champions of mankind."

In this situation, what is our Christian duty? Above all things, to preserve the Christian spirit. We are all patriotic, loyal Americans. We all love peace, but most of us believe that there are some things dearer than peace or life itself. Sacrifice and duty are words of utmost significance to the Christian. We cannot tell what sacrifices we may have to make, but we can resolve that we will not allow anything to embitter us or make us uncharitable or unbrotherly. We can also resolve that nothing shall diminish our devotion to the kingdom of God as represented by our church and our missionary enterprises. The wonderful way in which missionary societies in nations at war have maintained their work, and even advanced it, in spite of most adverse conditions, is an example we shall not fail to heed. And in following the path of duty, as we see it, and taking high stand for the liberties and rights of all peoples with view to a future federation of the world that shall make Christian conquest possible, we shall keep our soul.

There is no better time to repeat the immortal words of Lincoln: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work...to achieve a just and lasting peace." Christian duty and spirit are summed up in that.

### Reborn Russia

THE miraculous has happened in Russia. It seems like a dream. There was no student of Russian history daring enough to predict that by an almost bloodless revolution Russia could rise, throw off the oppressive bureaucratic yoke of centuries, and with an ease apparently unbelievable assume the forms of a free and enlightened government, declaredly temporary until the will of the people could be ascertained by universal suffrage. If one had predicted beforehand what has actually taken place he would have been ridiculed as a preposterous romancer. As in a day the whole gigantic structure of tyranny was toppled over. The Czar found his only safety in abdication both on his own account and that of his son; and in place of the Little Father there was only Nicholas Romanoff, under duress; while the Czarina, who had been the dupe of German emissaries and the notorious priest, Rasputin, was fortunate in being also safe under governmental guard.

The rapid and marvelous manner of the overturn was matched by the skill and spirit of the new and temporary government, assumed by a Council appointed by the Duma, whose refusal to accede to the Czar's prorogation led to the revolution. The new officers assured the people that there was to be no more of the secret trial and sudden disappearance. The recreant officials of the court, believed by the people to have plotted with Russia's enemies for Russia's defeat in the war, would be tried, but by fair trial. There was to be no revenge, only justice under the new régime. Instantly the prison doors were flung open for political offenders, and amnesty was granted to the exiles sent to Siberia because they loved liberty. Full political and religious liberty was proclaimed as a foundation principle of the new Russia; with freedom of the press, public education, and guarantee of individual rights to all. Thus at a stroke the disabilities were removed from the Jews, the Protestants of Russia were placed on

equality with the Orthodox Church members, and the twin reign of a tyrannical State and Church was ended.

History records no change more complete and comprehensive—none achieved with so little loss of life and so slight perturbation. In its probable effects upon the world this Russian overturn ranks with the American and the French Revolutions. It not only concerns immediately the 160,000,000 Russians, but the whole world as well. Russia was the last stronghold in Europe of an absolute despotism—for such it was, in spite of the fiction of a constitution and a Duma, subject to the will and whim of the bureaucrats who ran the weak and hapless Czar. While it was known that Russia had a strong and able middle class, there seemed no chance for its leaders to get together; no opportunity to secure the peasant following; and less to get the army to throw off the yoke it had so long borne. But the war opened a new way. The very intrigues that were intended to make Russia a helpless ally proved the undoing of their originators. The leaving of a Russian army to its fate without munitions was a fatal mistake for the plotters. And at last, the fatuous dismissal of the Duma was the last stroke. A betrayed army was prepared for loyalty to a new government, and the rest was easy.

That the course of the new government will not be always so smooth as in these first days may be expected. But the readjustments have thus far been made with consummate statesmanship, and the foreign minister has stated new Russia's case so admirably that the foreign governments have accorded hearty welcome to the temporary government. Free Russia portends only future good to the world, however much trembling it may cause in the lands that still maintain thrones. Democracies like England have nothing to fear, but autocracies like Prussia and Austria may well see a handwriting on the wall. The people have come to their own in the stronghold of oppression; they will see to it in other lands

that constitutional government is a fact and not a name. What the Russians can do any people can do when they decide that they wish to do it.

It was well that the United States, thru its ambassador, gave immediate recognition to the new order. Let us pray that the new Russia may be divinely guided and preserved. And let us be ready to give every assurance of help and prove the spirit of brotherly kindness that animates us toward this people, so long struggling toward the liberties we have enjoyed. If the war shall thus bring the new and Free Russia into permanent place among the nations of the earth, this will seem to be worth the terrible price. But to this must be added the further result—that one outcome of this war shall be such a league of the nations to enforce peace that another world war will be impossible.



#### Results of Russia's Revolution

The *Outlook* points out that by the Revolution of the Russian people Sweden has been delivered of her fears; the Jews and Poles the world over need no longer fear that victory for the free peoples of France and England may lead to disaster for those Jews and Poles within Russia seeking to be free; the neutral nations will find removed the only moral reason that could justify their neutrality between right and wrong; the Balkan peoples can welcome any victory for Russia as bringing promise of freedom for themselves. The cause of human rights and of liberty has been everywhere advanced by this birth of the real Russia, with long denied liberty as its first principle. Think, for instance, of a free Finland; of the abolishment of the Jewish Pale and the anti-Jewish restrictions; of the establishment of elementary schools and universal education—the latter an essential reform for the peasantry. Literature set free, genius given scope, manhood development possible—no wonder it seems too good to be true. We live in thrilling times.

## NOTE AND COMMENT

¶ April 4 will be a marked day in Russian history. On that day, according to a dispatch from Petrograd, the Russian provisional government repealed all laws actually in force limiting the rights of Russian citizens regarding creeds and religions. Religious liberty in Russia! Surely we may thank God for this outcome of Europe's dreadful struggle.

¶ The Baptists of this country now have full opportunity to show what kind of Christians they are. That they are patriotic, history attests. That they will prove ready for whatever sacrifice is needed, we have no doubt. That they will permit the missionary work at home or abroad to suffer because of war or sacrifice, we do not for a moment believe. It will be a severe testing time of the spirit for all, and happy they who have found the divine sources of spiritual strength and renewal.

¶ What an inspiring thing it is to read of a hundred thousand Russian exiles in Siberia starting for their old homes, from which most of them were torn by tyranny. New Russia is a world wonder. Dr. Haggard told an audience in Boston recently that he had great faith in the permanency of the new order in Russia. He regards it as the expression of what has been in the soul of the Russian people for a long time.

¶ One of the great forward steps in our missionary development, to be officially announced at Cleveland, is the decision of the Foreign Mission Society and the Woman's Foreign Mission Society to present to the churches a unified budget, so far as the apportionment to the churches is concerned. The plan of unification has been carefully worked out, and this has for many months occupied the attention of the officers of the Societies. The result has been reached after much prayer and thought, and will, it is believed, commend itself to all our people when its significance is fully understood. The Home Mission Society and the Woman's

Home Society have agreed upon a similar plan. This will mean that there will be one apportionment for foreign missions and one for home missions. Provision has been made for thorough independence as to income from invested funds and legacies and income from individuals; also for the expression of its wishes by the local church. The full text of the agreement we hope to give to our readers in June MISSIONS.

¶ Who can estimate how much the prohibition of vodka had to do with making possible the revolution in Russia? Certainly, from all reports, the conditions were so wonderfully improved after the customary drinking had been made impossible that a sober people were prepared for political changes not less radical than the social changes that had proved so beneficial. If our country is to succeed, national prohibition should be one of the first steps. If enforced, it would more than make good the financial losses caused by war, to say nothing of the moral gain.

¶ Lutheran bodies plan to raise ten million dollars as a memorial offering in connection with the Four Hundredth Anniversary of the Reformation. Like our Five Year Program, the movement includes missions, education and ministers' pensions. In regard to the plan secretary H. R. Gold says well:

"The life of the Church depends upon its missions, the power of the Church depends upon its educational institutions, and the appreciation of the Church of those who have served it is reflected in a proper care through pensions and otherwise of those who have worn out in the service."

¶ The Home and Foreign Mission Societies now unite in sending out a page of missionary items suitable for use on church calendars. This idea was originated by the Foreign Society, and proved so popular that the scope has been broadened. A capital plan.

## OUR MISSIONARY STORY

### The Way of the Gods

BY MAUD J. ELMORE



"HI," called the driver of the oxen, as he pulled the tails of the oxen viciously and started them running at a jog trot. They soon settled down into their customary walk. It did not matter now for they were soon entering the sacred grove. In the center was a very small temple dedicated to Venkatasware, one of the most popular gods in all India. This god claims the power of curing a Hindu woman's deepest grief by granting in exchange for the extravagant offerings the inestimable favor of becoming mothers.

"Two oxen! Who can be coming here at this time of the morning?" said the presiding priest to the temple caretaker, as he left him on guard, and he himself hurried within to be seen absorbed in his religious devotions.

He seated himself on the sacred Jinka skin, and at once assumed the attitude of the Samkalpa ceremony. It meant intensive contemplation. Arms and limbs folded rigidly, staring at the end of his nose, thinking about the seven holy rivers, the seven holy mountains, the seven holy temples and the seven holy Rishis, and other such beatific subjects, he was soon lost to this world and his soul was in communion with the great Brahma.

"Is the holy guru, the great priest of Venkataswara here?" asked a Brahman woman, as she entered the gate of the courtyard. It was the second wife of the greatest, wealthiest lawyer in all Madras Presidency. The first visitor in the morning, too; oh, this was propitious! The gods were to be with them to-day!

"O woman, who art thou to disturb him? Can any one, even the wife of the King or the King himself, bring him back to this

world? For over twenty hours he has sat like that, motionless. He is pleading with the gods and wresting from them great boons for all the faithful people. The gods must be nearly overcome now. They have to yield to the great power of our holy guru," said the caretaker impressively.

"Shall I return and come with my offering tomorrow?" asked the Brahman woman, as she prepared a small offering for the great Venkataswara.

"Return!! Why, woman, the gods have sent you here just in time to make your request first. When our holy guru returns to his body full of the power of the gods, could the first request be too great, or too difficult, for him to grant? What great service have you been rendering the gods that they should so signally honor you," exclaimed the excited priest as he bent low in respect to this friend of the dogs.

"Then I will have a son!" sobbed the young wife as she gladly listened.

"Ask to be mother of four sons. Now is your great opportunity, only — honored woman, such a great boon will be expensive," said the wily care-taker of the priest.

"I have brought great gifts, and I can bring much more. Is there any limit to what one would give for a son, since a son saves a father from hell?"

"The gods be with you!!! See, he is returning now," said the caretaker, who at once began to worship the priest.

H'hom, h'rhum, sh'hrum, sho'rhim!!!  
Ramaya, namaha!!!

(Grasp it! Grasp it!  
Begone, begone!)

"If thou art willing to do what I ask of thee, well and good; if not, I command thee to do it in the name of the great Venkataswara, in the name of the feet of



the great penitent, Vasishta," shrieked in a commanding voice the priest as he fell backwards, prostrate with the powerful victory he had won.

The caretaker at once began to massage his master, while the Brahman woman nervously piled upon the little brass-bound chest that she had brought with her, blossoms of the jasmine flower.

"Under what lucky star were you born?" asked the disciple in great surprise, as he listened intently to the guttural mutterings of his master, "he says you can wash his holy feet!!!"

"Me!!" replied the Brahman woman trembling. "O Swamy! Most holy guru! I am thy slave, only grant me this one request," entreated the woman as she carefully washed the feet of the priest first in water, then in warm milk and in water again.

"Fortunate woman! Mother of a son that shall even rival the learning of the great father!" said the disciple; "he says that the gods were not going to give you a son, but that he has made them listen to your request. Even now they want to avoid the request, but they can be won over if you come here on the auspicious days, which our holy master will ascertain for you from time to time. Come with such an extravagant offer that even the gift-loving gods will rejoice."

"Next week at four o'clock? Are you sure that is the auspicious time? Ask him again," asked the Brahman woman as she carefully rubbed over her body the sacred water with which she had bathed her priest's feet. Then sprinkling the flowers and the offering which she had brought with the same sacred water, she gathered them up and scattered them over the prostrate priest and the god Venkataswara.

"Here is my humble gift," she sobbed as she opened her chest and took out a glittering necklace of emeralds. "The father of this coming son does not know that I am parting with this family jewel. O Swamy, he will marry again, he has threatened to take another wife if a son does not come to him soon. She would get the necklace then, so I thought I would give it to you to perform expensive, difficult ceremonies that would procure a

son. Speak, great Swamy, one word to thy humble servant!"

"Come hither," said the priest, as he took out from the fold of his silk robe a silver cylinder, sealed at each end with wax, and tying it to her arm said in deep serious tones, "The amulet which Aditi wore when desirous of a son, I, Tvashtar, have bound upon this dame and said, 'Be mother of a son.'"

## II

The happy weeks fairly flew into months, which in turn began to drag. There was no sign of the fulfilment of the promises and yet every auspicious day had been carefully remembered. She dared not give any more to the priest, and he refused to talk to her lately. This new fear and uncertainty had not been breathed to her husband, but he must know the awful truth soon. "I shall jump into the village well. I can never bear his anger and another wife in my place," said the poor suffering wife.

"The gods be with you now, but don't be too sure. It may be a girl and you may die," said the childless first-wife, as she packed up a chest of clothes for the second wife, Kamala.

"You have always been so good to me"—and then she sobbed, for she knew that life would be unbearable when she had to return and they all would know what she now knew.

The Government had called the brilliant lawyer, Ravenchendriah garu, to attend the court sessions in Calcutta. This would keep him away from home so much that he had generously said that his young wife, of whom he was so proud, might go home and spend the months with her mother.

"O, mamma, what will I do?" sobbed the poor broken-hearted girl to her mother, when she confided her keen disappointment to her.

"I don't know. You might go here to our priest, but what have you to offer him?" replied the mother sadly.

"Almost nothing. But it is too late now, my chance is gone," wailed Kamala.

"Who can understand Brahma? Here he has given Ragamma, the cursed widow



a child. Who wants it even though it be a boy?" said the mother in perplexity.

"O, mamma," and Kamala jumped to her feet with excitement, "why couldn't I have the widow's baby as my own? Who would ever be the wiser in my town? I know we could keep it secret. He won't come for me until the baby is two or three months old anyway and if we pay the poor widow well, she will keep still, only too glad to have her child in such a home."

"A widow's child for Ravenchendriah's heir!" gasped the mother in surprise. "Absurd! A cursed widow's child! He would never consent."

"He need never know. Think what it means to me to return with a child; even if it's a girl I could bear it, but I'll jump into the well if I have to return childless. O mamma, help me," pleaded the distracted child-wife.

The plan had worked well. Outside the zenana the people did not know that it was not Ravenchendriah's own son, when the house was all decorated for the jatakarma ceremony. The sweet little baby boy was eleven days old and the proud father came way from Calcutta to honor his first-born son. He brought Kamala a beautiful new rose silk koka, deeply embroidered with gold lace. He brought a large diamond sun-burst pendant for her necklace, too, and Kamala was so happy she felt that her son was really her own son. The gods had given her the chance to get a son and so perhaps it was the same after all as if it was her own son.

"Yes, I gave my emerald pendant and necklace to the priest of Venkataswara for this son, and I'm so glad now," said happy Kamala as she hugged the baby closer, and explained all about her visits and gifts to her husband.

"Hereafter we will have a family priest come to the house, I don't want you to go there to the temple without me," said the irritated father. He understood the priests as the women did not. However, he must not arouse their suspicions. The affair was unpleasant. He had to keep friendly with the priests and all his caste people. His success socially and financially depended upon it. He would have a priest at their house. It would cost much more. The women would be satisfied and he

would feel safer. When the baby was nearly four months old, the father was transferred back to the Madras court. He moved his happy wife and strong baby son, Krishnaswamy, from her mother's house to his own ancestral home near Madras.

"His legs are hopelessly crooked," said one of the women as she proudly straightened out the sturdy little limbs. The "evil eye" might be looking, and after such a remark would surely not attempt to further afflict the son! Gods are so easily tricked!

"Is he blind? Well, anyway, one eye squints so that he probably will be blind," said another woman, as a safeguard.

"Just look in his mouth, shame, shame, he is tongue-tied," exclaimed another woman with great satisfaction, and the other women collected around and beat their breasts in evident mock sorrow, but the gods were stupid and would at once go to afflict other children, who were not being similarly mourned over.

"Let us have a string of mango leaves over every doorway and around every post," called out one woman to another as the preparations for the reception of their new family priest were being lavishly planned. "O won't it be grand to have our own priest! The gods will give every one of us all the blessings they possibly can in our horoscopes," said one of the women.

"Kamala will have a large family of sons now. Poor child, how she was suffering a year ago this time," said the proud mother-in-law, who was the chief cause of the agony, as she daily talked about the dire calamities that came to a cursed childless wife.

No one noticed the red color diffuse Kamala's face. She bent low over her work. She was oiling the leaves of the sacred Tulasi plant. A childless woman should not do this holy work. She trembled in fear and prayed silently to the gods, "Forgive me; keep my secret. I will be the most devout slave of the family priest. I will give him anything he asks for, I will never say him 'nay,' no matter what request he makes. O ye gods, keep this secret, and my life and every gift I can get from the wealthy father of this child shall be thine."

The women chattered on and Kamala heard some one say, "Well, we will probably all of us get to heaven anyway. He is one of the most holy priests in all South India. He has charms that makes husbands love their wives, he knows the mystic ceremonies for wealth and children. By this secret combination of magic words he can bring the rains in their season or refuse to let them come," said one of the older women, who was revered for her faithfulness to the priests.

"I don't suppose that even a great

priest can get widows and childless wives into heaven, but then he can save them from being reborn widows and childless," volunteered another.

"The English Government is doing one real good thing anyway," laughed another, "we never could have had this grand holy priest all to ourselves. We couldn't have afforded it."

Kamala's burden rolled away, for such a great priest there every day could surely save her from the evil effects of her secret sin.

(CONCLUDED NEXT MONTH)



## The Bible and the People

BY REV. SAMUEL G. NEIL, DISTRICT SUPERINTENDENT



HE Bible remains yet to be translated into hundreds of tongues. The rapid spread of education is raising up millions of new readers every day. The unparalleled influx of foreigners is creating new and imperious claims upon our Bible Department. Side by side with social discord we have to face new arguments of unbelief. In a world embittered by suspicion, permeated with unbelief, hardened by familiarity with suffering and of increased reliance on material forces, we are called to preach the love of God and the brotherhood of man.

*At an hour so momentous, we who stand for Christ must put the Bible into the hands of the common people.* In the work of Bible distribution there is an imperative call for action. The problem before us is how to inspire, organize and lead our forces so that the whole church may move forward in view of the urgent needs of the coming time. The circulation of the Scriptures lies at the foundation of all our

Christian advance. In every form of practical evangelization the Bible is essential. It is the "impregnable rock" upon which alone the foundation of a living and lasting nation can be well and truly laid.

*There is an unusual demand for increase in the circulation of the Bible in our land.* A careful statistician of religious conditions in America has said: "In 1607 the first immigrants landed in this country at Jamestown, Va., a company of 109, and in the twentieth century until the outbreak of the European war that number or more has come into this country every hour of every day, year in and year out." You have no conception of what it means to people coming to our own land to give them the gospel in their own tongue. "There is no menace in this immigrant population except the menace of acquiring a population not brought up in the ideals of the New Testament."

In several sections of our country the conditions disclosed are striking. In a recent canvass of 63,000 American homes, 24,000 were found without a copy of the

Bible. We must go out among these people. The ministry must be brought to a fresh and fuller realization of the real value of the Bible in any program of missionary or evangelistic advance. Our churches must be aroused from contented or half-despairing attempts at self-preservation to the joyous and victorious work of scattering the Word of God for the redemption of the world. The church that asks most of its members will, in the end, get most from them, and will win the people that are best worth having. This is the effort to which the ministry must call the membership—a work of intensive preparation through Bible distribution for a more extensive service.

No one but a missionary on the field can appreciate the unspeakable boon of the Bible work of The Publication Society, which makes it possible for him to have beautiful copies of the Scriptures in the languages of the people among whom he toils, in every part of the nation, however remote. Hundreds of missionary pastors and workers could give testimony similar to this one: "Let me say how I value the ungrudging help of the Publication Society in all my work. I often meet people that I cannot talk one word to, but the Bible Department of the Publication Society comes to my aid with its polyglot gift of tongues, so that I can supply them with the precious books which they can take and read in their camps or distant hill-encircled homes."

*If America is to be speedily evangelized it must be through Bible colporters spreading the gospel message in print.* No one can exaggerate the value of the work accomplished by these men. No work tests a man more than Bible colportage. The need for the scattering of the seed of the kingdom is great. Multitudes of immigrants are settling in the far West. These multitudes must be followed and evangelized. The need for more Bible colporters is urgent. In every state their number might be profitably increased, as efficient and trustworthy men are found.

*The one great theme and explanation of the Bible is Christ.* To obey the Book is to follow Christ; to understand the Book is to know Christ. Through the Book, by the Spirit, into Christ—that is the order, and

the assured result of all diligent, prayerful, obedient study of the Bible. Many and wonderful have been the instances where the Bible, or some portion of it, apart from human teachers, has led seeking souls into the way of salvation and brought them to the peace of our Lord Jesus Christ.

One of the most interesting and helpful is that of Pastor Hsi, in the house of David Hill, away in China. Pastor Hsi had come to stay for a time with David Hill. The missionary was too wise to say much to the proud Confucianist about personal surrender to Christ. He prayed earnestly, lived the truth before his eyes, and waited. On the table of Hsi's little room lay a copy of the New Testament which was eagerly read. Gradually the life of Jesus became very real to him, and longings after a better life more and more intense. At last, with an overshadowing sense of unworthiness he placed the book reverently before him and fell upon his knees, reading the sacred story with many tears. What followed can best be told in Mrs. Howard Taylor's words: "Upon his knees the once proud self-satisfied Confucianist read on, until he came to 'the place called Gethsemane' and the God-man, alone in that hour of supreme agony at midnight in the garden. Then the foundations of his long-sealed heart were broken up. The very presence of God overshadowing him. In the silence he seemed to hear the Saviour's cry, 'My soul is exceeding sorrowful, even unto death,' and into his heart there came the wonderful realization, 'He loved me and gave Himself for me.'" Then, suddenly, as he himself records, the Holy Spirit influenced his soul, and, "with tears that flowed and would not cease," he bowed and yielded himself, unreservedly, to the world's Redeemer, as his Saviour and his God. Words can tell no more. The mighty miracle was done. The living Christ had come Himself into that silent room. There, all alone, the stricken soul, with eager faith, had touched the hem of His garment, and straightway was made whole. It was not the Book alone, but Christ found in and through the Book, which saved. The same blessed result, though with variety of manifestations, will follow for every one who reads in that way and seeks in that spirit. "The law of the Lord is perfect, converting the soul."

"It is the aim of our American Baptist Publication Society to print the Scriptures in every man's speech, however complex or uncouth his speech may be; to multiply copies of the Scriptures, however strange the character or script may be; to bring the Bible within every man's reach, however difficult of access he may be; and to sell to every man at a price he can afford, however poor he may be; *to give without money and without price to the needy and the destitute.*"

A century ago the Bible was printed in 66 languages and dialects, available to one

hundred and fifty millions of people. Now there are in existence 504 different translations, accessible to one billion two hundred millions of people. About three hundred million remain to be supplied, and it is probable that well within half of the present century the Bible will be published in all the languages of earth. We rejoice in the fact that, as Baptists, we are preaching the gospel in more languages than were used after the miracle of Pentecost, and this is "but the dawn of noontide yet to be."



MEXICAN TROOPS AT CALEXICO, CALIFORNIA, ON BORDER

## Victories on the Mexican Border

BY E. E. HERMISTON, OF CHAPEL CAR "GRACE"

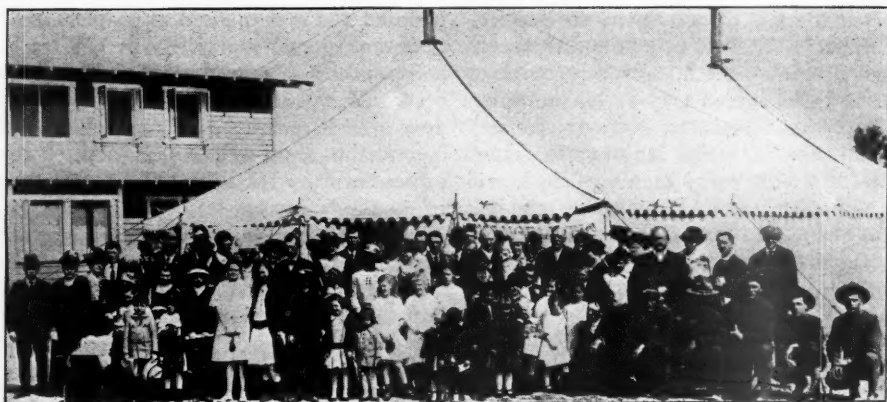
WE are now in a great revival at Calexico and real spiritual victory has been won. Calexico is in the heart of one of the greatest irrigation countries in the world. It is in the Imperial Valley in Southeastern California and is more than a hundred feet below sea level. Over a million acres of very rich land here may be cultivated and irrigated. The town of Calexico is about five years old. It has a population of over 5,000, including soldiers. Just across the Mexican border and practically a part of the same city is Mexicali, one of the toughest places to be found anywhere. The population is over 3,000. One of the worst gambling dens on the continent is located there. Every form of vice is practised openly.

Rev. H. B. Fosket, pastor-at-large for Southern California, came to Calexico re-

cently and prepared the way for the coming of Chapel Car "Grace." A church has been organized with 65 members and others coming almost every day. Good lots have been secured at a cost of \$1,700 and a building to cost about \$5,000 will be erected soon. The plans have been adopted, a campaign started for raising money, and \$4,000 has been subscribed, including gifts from the State Convention and Home Mission Society.

We have been crowded out of the Chapel Car and have had to go to a large tent sent to us by the State Convention. Even this has been too small at times and at some meetings we have been unable to care for the crowds. Many soldier boys have been converted. An earnest spirit of prayer has been manifested and one soldier prayed so earnestly while on picket duty that one of



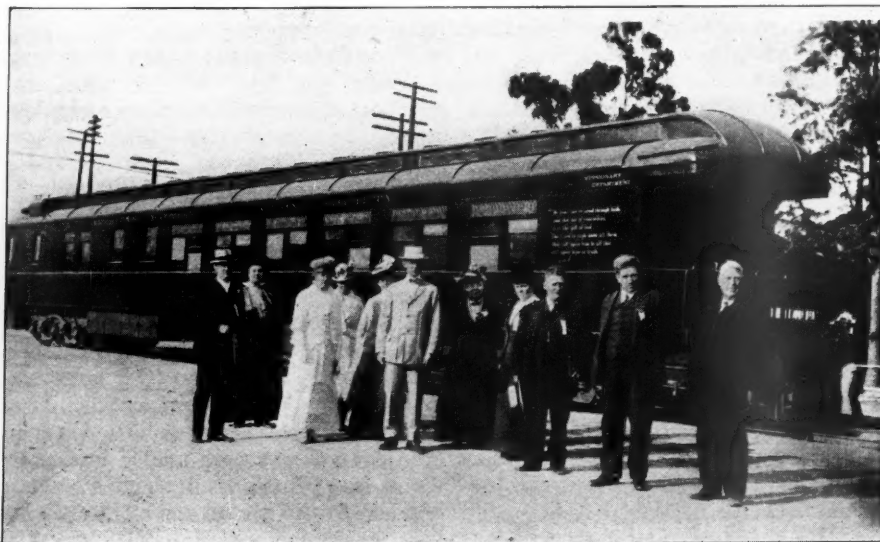


CHAPEL CAR EVANGELIST IN BIG TENT MEETING AT CALEXICO, CALIFORNIA

the other men heard him weeping and asked what was the matter. He said he was praying that more of the boys would be converted in the big tent. One of the men asked to have a leave of absence for baptism. The officer said it was such an unusual request that he would have to grant it. One of the most striking conversions was that of a leading business man, Judge Hoffman. He has lived here for fifteen years, is worth over a hundred thousand dollars in cotton land, and is Police Judge now. He came right out and made a full surrender and it had a great influence in the town. He was baptized recently at

El Centro, because we have no baptistry here. Seventy went from Calexico to El Centro on Sunday, and eight were baptized.

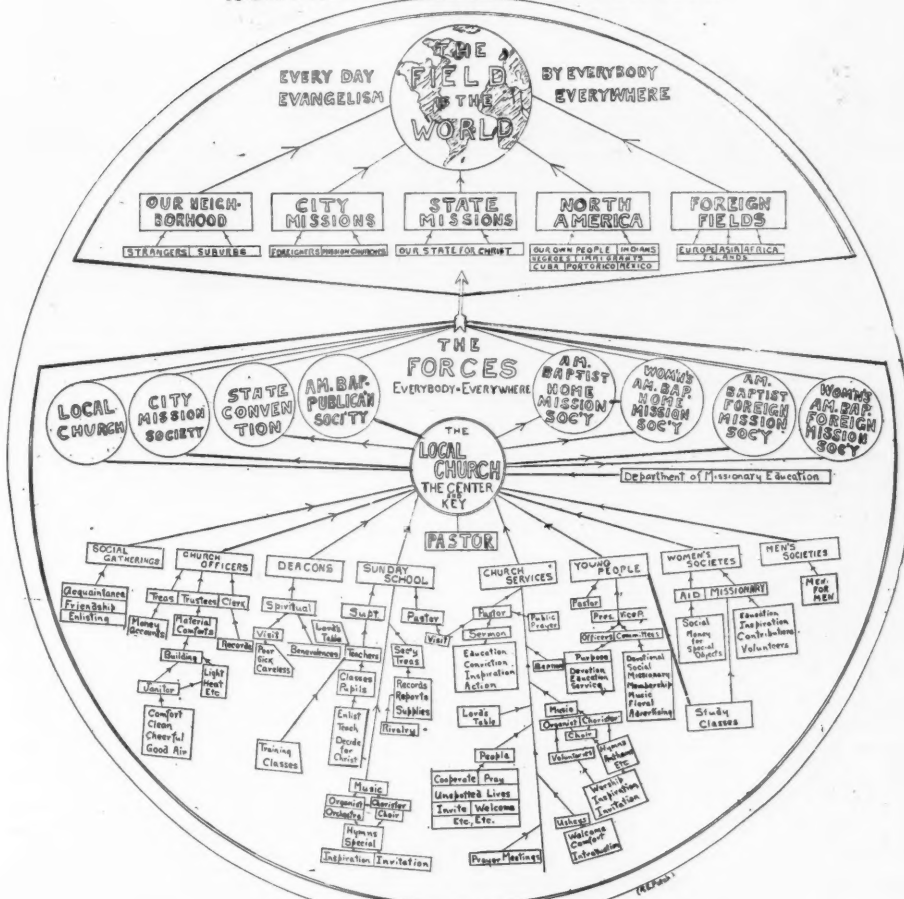
Another bright convert who may enter the ministry was a fine young corporal. He said his mother did not want him to come down here and be a soldier for she was sure that he would be shot. He was shot with a big sixteen-inch gun of the Gospel. He sent a telegram home telling his mother that he had been saved, and he stood up and said, "Boys, don't be surprised if you hear that Geo. C. is preaching the Gospel."



CHAPEL CAR "GRACE" AND MR. AND MRS. CONAWAY AND MR. AND MRS. BIRCH, THE DONORS



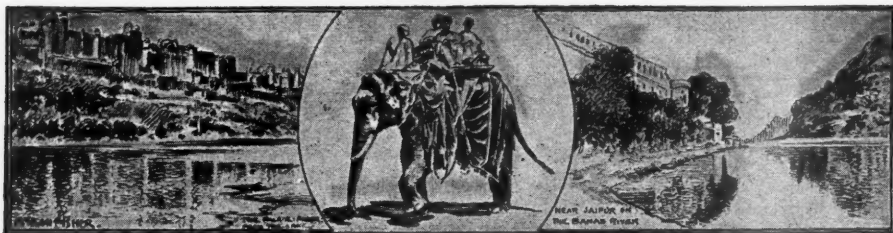
# THE FIELD OF THE FORCES OF THE NORTHERN BAPTIST CONVENTION



WHERE IS THE WEAK PLACE IN YOUR CHURCH?  
WHERE IS YOUR PLACE?

## A Chart that Will Suggest Many Addresses

The Chart which we reproduce above was made by Rev. Albert E. Patch, of Salinas, California, who says of it: "Possibly because every one thinks that his own children are most beautiful, I think that it is suggestive and worth while. If you think so and care to use it in MISSIONS, welcome. At any rate this gives me occasion to write you and to congratulate you upon the splendid success you have made with our magazine, MISSIONS." We do think the Chart suggestive and worth while, and its working out has been done with thoroughness and skilful handiwork. The amount of detail evidences the thought put into the work, which is remarkably comprehensive. This Chart, enlarged greatly, so that it could be seen and read at some distance, would be of much service in our churches and Sunday-schools. Any desiring a copy of the photograph sent us may communicate with Mr. Patch, whose kind words for MISSIONS are appreciated.



## Assam Missionary Conference

BY REV. G. R. KAMPFER OF GAUHATI



THE Missionary Conference held in Sibsagar will be recorded in the history of the Mission as a memorable one. This old historic town of the Ahom kings, with its ruins of palaces, its immense pool two miles around, proudly reflecting the temples and stately palms on its banks, and old rusty cannons on every hand with their muzzle ends buried safely on the sharp curves of the road or perched like sentinels as gate posts, still tell a story of conflict in days long gone by.

No doubt the next generation of Assam missionaries will look back to the Sibsagar Conference as a place where the destiny of the Mission in this land was determined. Here was witnessed the passing of an old and the entrance of a new era. With the deplorable depletion of our missionary forces, with limited financial resources and with complications and hindrances over which the Society has no control, a change of tactics in the work, so to speak, was decided upon. Thus far the Assam Mission was a pronouncedly evangelistic band, laying emphasis on field work. The harvest was a mass of uncorrelated single efforts resulting in a considerable Christian constituency. From now on the Assam Mission becomes a body concentrated on a common aim to unify and centralize our work into a whole, laying emphasis on

education. Formerly it could be said of Assam that it had a Naga Mission, a Garo Mission, a Plains Mission, and a Coolie Mission; now one can speak of Assam as having a Mission united in effort. Formerly widespread revivals in the churches resulted in the establishment of numerous mission schools; now mission schools established in prominent centers, it is hoped, will stimulate revivals in churches.

It is truly a new era upon which the Mission has entered. What man with his many limitations of time and strength cannot do, that God will do through the power of His almighty Spirit. We are reminded of the new era that broke in upon the Apostles when Peter rose up and quoted: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Naturally such periods of transition do not come as a still, small voice. There was much of the restless conflict against baffling perplexities in the deliberations; as was remarked concerning some phases of our Mission work, "It cannot be continued, it cannot be laid down."

The Conference was well attended, and the week spent in beautiful Sibsagar was no doubt the most profitable time the missionaries experienced during the year. They left with new purposes and plans, new visions and new fears, leaving behind them the many tents and grass houses so kindly erected by the three hospitable missionaries of the station.

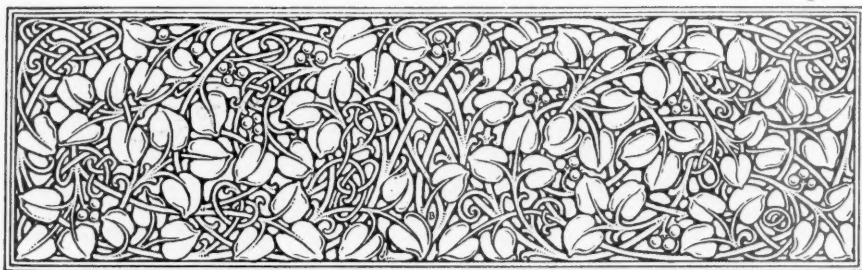
## Missions Stories Told in Pictures



REV. W. F. DOWD AND STAFF OF NATIVE TEACHERS FOR THE IMPUR TRAINING SCHOOL, IMPUR, ASSAM. IMPUR IS IN THE NAGA HILLS. OUR MISSION HAS 36 CHURCHES WITH 2,121 MEMBERS, AND 21 SCHOOLS. POPULATION OF THE FIELD 75,000.



REV. O. L. SWANSON, GOLAGHAT, ASSAM, READY FOR TRAVEL ON HIS BICYCLE. GOLAGHAT IS IN THE MIDST OF FINE TEA PLANTATIONS. MR. SWANSON TOURS IN THE SIBSAGOR AND SADIYA FIELDS. POPULATION OF THE MISSION FIELD 350,000; CHURCHES 30; MEMBERS 1,404; SCHOOLS 11. THE SHIRK MEMORIAL CHURCH IS AT GOLAGHAT.



## What Have Christian Missions Accomplished

### HERE IS A SMALL PART OF THE ANSWER

They have made the name of Jesus known in every land.

They are preaching the Gospel steadily in over ten thousand different places.

They have planted in the leading foreign lands the Church of Christ, with a membership of more than two and a half millions.

They have created a great system of Christian schools and colleges, having a present enrollment of over a million and a half pupils.

They have stimulated the governments of the leading nations of the East to establish educational systems of their own.

They have introduced modern medicine, surgery, and sanitation into the darkest quarters of the globe, by means of 675 hospitals and 963 dispensaries.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague and pestilence.

They have upheld the idea of the dignity of labor among those who regard toil as menial.

They have established trade schools in which development of Christian character keeps pace with growth in manual skill.

They have taught the use of modern tools and agricultural implements and thus increased the efficiency and wealth of many peoples.

They have helped to abolish human slavery, and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane, and lepers.

They have lifted women from a condition of unspeakable degradation, and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scripture, into 500 languages and dialects, distributing last year alone 9,272,211 copies of the Word of God.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers for all ages.

They have transformed the people of the Fiji Islands, the New Hebrides, Melanesia, and other island groups from cannibals to civilized human beings.

They have furnished the incentives which made possible Japan's peaceful evolution from feudalism to constitutional government, and from opposition to Christianity to the granting of full religious liberty.

They have been the main agent in the extraordinary awakening of the people of China by which, turning their backs on the history of 4,000 years, they have adopted Western ideas in government, education, and commerce, and are showing an amazing readiness to receive the Gospel of Christ.

They have begun the transformation of Cuba, Porto Rico and the Philippine Islands. They are the hope of a new order in Mexico and Latin America.

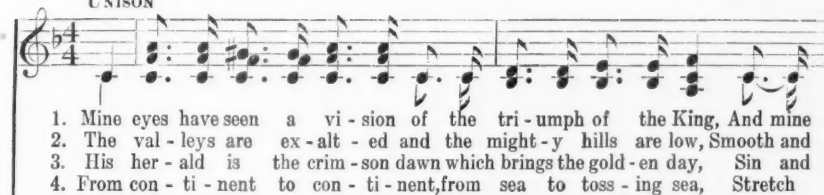
They have held the home churches true to the essential purpose of the Gospel, have broadened their outlook, deepened their devotion, and demonstrated the universal and all-conquering character of Christianity.

In view of these magnificent achievements there can be no question but that our mission movements bear the seal of success. The victories of the past and the opportunities of the present constitute a sublime challenge to the Church for the evangelization of the world.

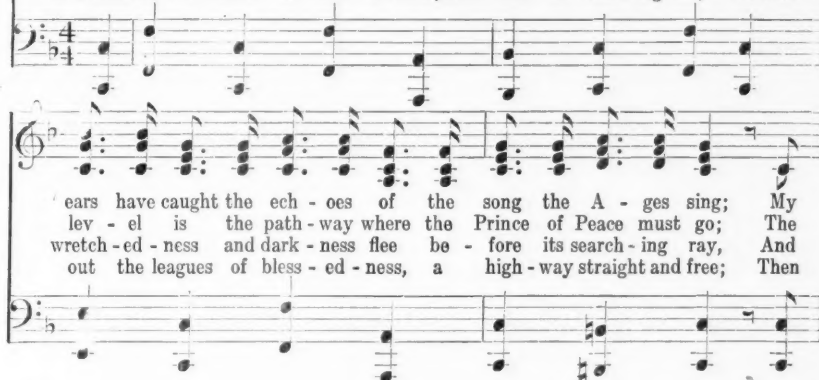
## Triumph Song

ELIZABETH K. HOLT  
UNISON

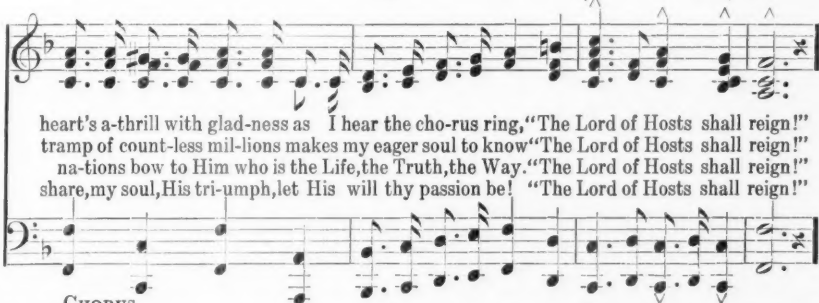
E. K. H.



1. Mine eyes have seen a vi-sion of the tri-umph of the King, And mine  
2. The val-leys are ex-alt-ed and the might-y hills are low, Smooth and  
3. His her-ald is the crim-son dawn which brings the gold-en day, Sin and  
4. From con-ti-nent to con-ti-nent, from sea to toss-ing sea, Stretch

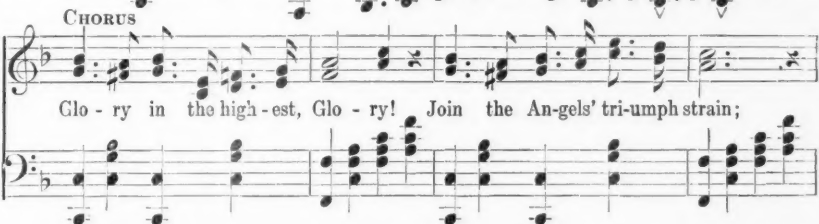


ears have caught the ech-oes of the song the A-ges sing; My  
lev-el is the path-way where the Prince of Peace must go; The  
wretch-ed-ness and dark-ness flee be-fore its search-ing ray, And  
out the leagues of bless-ed-ness, a high-way straight and free; Then



heart's a-thrill with glad-ness as I hear the cho-rus ring, "The Lord of Hosts shall reign!"  
tramp of count-less mil-lions makes my eager soul to know "The Lord of Hosts shall reign!"  
na-tions bow to Him who is the Life, the Truth, the Way. "The Lord of Hosts shall reign!"  
share, my soul, His tri-umph, let His will thy passion be! "The Lord of Hosts shall reign!"

CHORUS



Glo-ry in the high-est, Glo-ry! Join the An-gels' tri-umph strain;

ALL PARTS



Glo-ry in the High-est, Glo-ry! "The Lord of Hosts shall reign!"

Copyright, 1917, by ELIZABETH K. HOLT

This hymn, the words of which carry the thrill of a great thought finely expressed, is published by the courtesy of the author and composer, Mrs. Holt, of Reading, Mass.



## "Not As Man Seeth"

BY MRS. CARRIE B. ILSLEY



THE four weeks' meeting held in the Baptist Church of a busy, bustling Kansas town was drawing to a close and on the last day the State Superintendent of Evangelism said, with a tinge of regret, "I wonder if I've done all the Lord has for me to do here. I've done my best but we haven't reached the people." The meeting had not, as man sees, been big in results—four or five little girls, a young farm hand and a Swedish boy, sophomore in High School. That was all. But the Swedish boy had been going back and forth the eight miles to his father's farm and pleading with his mother to come with him and bring the little children to where the singing was jubilant and fellowship sweet. The mother yielded, and this last night of the services found a happiness, a new life, she had not known before, following her Lord later all the way to baptism and church membership.

After the meeting came the organization of the young people's mission study class, and among the first to enroll his name was the Swedish lad. A new experience it was for him and he feasted like a famished soul on the thrilling annals of missionary achievement. One evening, after the usual sociability of the cafeteria supper, the group gathered about the table for study. With keen interest they recited the stories of Spain's triumph in the new world and of the deadness and rottenness left in her trail—untutored, downtrodden, superstitious people, groping their way to God at heathen altars or by the self-tortures of the ignorant Penitentes. It so happened that almost every reference to mission work

among Mexicans was the story of a woman worker. As he listened intently a fine scorn that a big man's job should be thrust upon the shoulders of over-burdened women swept the face of the stalwart young Swede, and he said bluntly, "Why don't more men go?" "Well," (it was their president who responded) "men haven't caught the vision yet. That's the reason we organized this class. We thought some of you boys might see the needs of the world and want to be missionaries. You see women have been studying missions a long time but the men haven't."

The vision did come that night to the sturdy son of heroic Scandinavia, and when a week had passed its brightness was undimmed. The boy's ardor reminded one of the early days of Moravian missions when Matthew Stach, in response to the query, "Can you go to Greenland tomorrow?" replied, "If the shoemaker can have my shoes mended." They talked of Cuba that next night and of her need of men. With an utter abandon to the call of duty such as had brought the boy trudging eight miles through the snow in zero weather to keep his appointment with the class, he said, "Well, if nobody else will go, I will—I mean when I get through school. And I don't see why Charley there couldn't study with his father to be a doctor and go with me."

Some day, somewhere, this vigorous young life will be heralding the gospel of salvation.

"In the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

*Use this incident in arousing interest in a Mission Study Class, or read it at a prayer meeting of the church*





MASUYO CHINDA



SEINOSHIN MIYATA

### A Fine Type of Japanese Student

THE portraits given on this page represent the finest type of Japanese students, and illustrate the significance of the education of such students in the United States. For these half tones we are indebted to the courtesy of the *Japanese Student*, a monthly published in Chicago. The young men, both of whom died while engaged in study, were of exceptional ability and came from the best families of the Empire. Masuyo Chinda was the third son of Viscount Sutemi Chinda, formerly Japanese Ambassador to the United States, now to Great Britain. He was twenty-six years of age, was educated in Tokyo and Sendai through his preparatory and college course, and entered Johns Hopkins in 1914, taking Political Economy in the Graduate School, where he won distinction for the quality of his work and personality. The resolution passed by the Economic Seminary of the University says: "His graciousness and courtesy were shown in all he said or did; his politeness was something far better than

perfection of manner. It was the natural expression of his entire respect for the opinion and province of others, of which a proper self-esteem was the counterpart. . . . Strength of character and devotion to duty were outstanding characteristics with him."

Seinoshin Miyata was the oldest son of Dr. Yujiro Miyata, a surgeon in the Imperial Japanese Army. After his education in Tokyo, the young man came to this country in 1915, and entered the University of Southern California for the study of medicine. He was born in 1893, in a Christian family, was a member of the Episcopal Church in Tokyo, and in his student days was an active worker in the Y. M. C. A. and in Sunday-school. "He was a silent man of prayer," says the student memorial significantly. The faces of these young men, as Mrs. Montgomery suggests, attract at once by their sincere and lovable quality, and must give us a fairer idea of the Japanese character and what its Christianization means to civilization.

*Nothing wickedder has been done in this evil era than the attempts to stir up strife between the United States and Japan. Our Christian duty is to thwart such efforts and see that right is done to all*

## Good to Read in the Midweek Meeting

### Drowning Out the Demons

One afternoon while making some calls among the Croatians in Kansas City, Missionary McMillan approached the front door of a house and not receiving any response walked around to the rear door. The young mother was in the yard hanging a washing on the line. She came forward and invited him into the little dark kitchen. Hearing the cries of an infant, and looking to his left, he saw two chairs in the corner of the room. On the chairs was a washtub with about four inches of water in it, and in the tub lay a little year-old baby. Under its tiny head was a pillow and the least turn of the head caused water to run into the ears. It has been in the water so long that its baby skin was shriveled terribly. The missionary motioned the mother to take the baby out of the water, but instead of doing so she looked at him and frowned darkly, saying "evil spirit in baby." The babe had been sick several days and this was the only treatment it was receiving. Across the street the missionary found a man who could speak the Croatian language and also understand English, and together the two men returned to the house, when the woman was made to understand in a tongue she knew that what she had done was harmful to her child and she was never under any circumstances to do such a thing again. It seems that this method of "drowning evil spirits," which they fancy attack small children, is commonly practiced among the Croatians. Many tasks fall to the home missionary besides that of teaching the gospel, which, however, is not overlooked, but is brought to the attention of the people on every possible occasion.

### Buffalo Meat Trims the Tree

Think what it means that Buffalo Meat, a Cheyenne Indian who for thirty years was one of the fiercest of warriors and chiefs, should find his delight as a Christian, walking in the Jesus Road, in trimming the Christmas tree for his people at the glad

Christmas season. He is now a simple child of God, with a heart full of love. He likes to start the Cheyenne hymns and beat time with his finger as though it were a baton. After trimming the tree last year, Buffalo Meat called the camp, which only a chief may do, as this is regarded as a special honor. The Indians set a fine example in the respect which the young pay to the old.

In the mission fields in Oklahoma Christmas is the great season. The Indians like the custom of giving presents, and they are greatly pleased when they are remembered by the white people. With them the celebration includes a three or four days of camping, and a series of religious meetings, at which converts profess their faith.

### Dr. Proper and His Crow Friend

Dr. D. D. Proper, Church Extension Secretary of the Home Mission Society, has many interesting friends throughout the states, but none more so or more loyal than his friend "Shows-A-Fish." Of course no one not a full-blooded Indian could be found with such a unique name as this. Dr. Proper and Shows-A-Fish have been friends for many years and at each Christmas season these two have exchanged greetings and gifts, Dr. Proper sending some partly worn garments which are always greatly prized, and Shows-A-Fish last year—not to be outdone—returning the compliment with an old Indian war bonnet. Mr. Petzoldt, our Indian missionary, writes of Shows-A-Fish appearing Sundays at their service dressed up in the garments sent him. All the spring there was much rain at Lodge Grass, Montana, where Shows-A-Fish lives, and he has been arrayed in great style in a raincoat. A gray overcoat—another gift—is worn, whether the day be cold or mild, as a suit coat. The result is more easily imagined than described.

But Shows-A-Fish is a strong man with convictions which he does his best to live up to. For a long time he had a desire for a Bible, which he wanted to be limp-back and gilt-edged, as the red-edged

were "ka-week," meaning no good. Dr. Proper therefore sent to Mrs. Petzoldt for him a fine pocket Bible. He was greatly delighted and sent the following message of thanks to his good friend:

"I have the Jesus book you sent me—my heart is glad! I like it. I think about you a great deal and want you to have a place for me in your thoughts. Next Christmas I expect to send you some small remembrance. My people are all well, and so am I. I like the things you send me at Christmas and I thank you. They make my heart glad."

#### Invitation to Baptism in Mexico

In Puebla, Mexico, a Mr. Francisco Rosas presented himself with two daughters at the church for baptism. He conceived the original idea of inviting his friends to the ordinance, and sent out a large number of invitations to the people in the city of Puebla. Mr. Rosas is the owner of the house where we have one of our outstations in Puebla. His first interest was simply in having good tenants occupy his property, but it became deep and genuine after he had heard a few gospel sermons. We give the form of invitation, sent to us with this word of explanation by Superintendent Brewer:

(Translation)

FRANCISCO ROSAS  
AMALIA OLGUIN DE ROSAS  
and

JULIA ROSAS DE ANAYA

cordially invite you and your most respectable family, to witness their baptism according to the Holy Scriptures, the same to be in the Baptist Temple situated in Seventh Cosme Furlong St., Number 12, at seven thirty P.M., on the twenty-third of the present month. The ordinance will be administered by the Rev. Edwin R. Brown. *Puebla de Zaragoza, April 23rd, 1916.*

#### Christianity's Broadening Influence and Moslem Narrowness

The efforts made for a Confucian renaissance in Japan and China is a direct outcome of the influence of Christianity upon both those lands. A movement for a Confucian College at Tsingtao is based upon the need for ethical improvement and a revival of the system to which the Orient owed so much.

The Koran is the fundamental law of every Mohammedan state, and non-Musulman subjects have no share in the administration of government or of justice, and in the practical enjoyment of civil rights there is no equality between Mohammedans and non-Mohammedans. The Turks have looked down upon their Christian subjects, and thus have alienated one-half of the population.

#### How the Soldiers Prize the Testaments

Five thousand five hundred Testaments have been provided for the European soldiers through the unceasing efforts of one man, Mr. J. P. Hogan, who lives in Nova Scotia, and who has been sending his contributions to the World's Sunday School Association since the spring of 1915.

The following letter, written by Pasteur Hojois, a Belgian chaplain, after distributing some of these Testaments, shows the good done:

"I am quite astonished at the love the Christian soldiers have, in general, for the holy Book they possess. This Book is really the channel by which they go to God and by which God reveals himself to them. Many read their Bible without fear of what others will say or think, but with a secret joy to show that they are 'men of the Bible.'"

Pasteur Hojois quotes the following letters from soldiers who had received Testaments:

"I know not how to express what pleasure the receipt of the Bible and Testaments I had asked of you gave me. All the more so because three of the New Testaments were for three of my comrades who had never had the Word of God in their hands. From each of them I received word that hereafter this little Book will furnish their reading, and that it shall be kept as a remembrance of me."

"I have the honor to let you know that I have received your noble Book, the holy Bible. How much I have to thank you for your kind act by which you are deserving the love of our Lord. Because we have been very miserable on account of the troubles we had to endure by God's will. If you only knew, dear Sir, the happiness you gave me in giving me this book—because without the Bible I was like a man without home nor stick."



# THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

## WITH THE EDITOR



I WAS very much impressed last summer with something that Mrs. H. M. Roberts of Owego, N. Y., told me about the use of an illustrated lecture in the Broome and Tioga Association. The Woman's Society rented the slides for a week at an expense of \$5. When Mr. Taylor, the devoted pastor, took the lantern slides about in his car, his wife accompanied him and either worked the lantern or gave the lecture.

The collections taken at each lecture were enough to more than pay the cost of renting the slides, paying the express charges and paying for the gasoline used in running the car. These lectures were given in Owego, Tioga Centre, Union, Newark Valley, Candor, on successive nights of one week. I have told this in detail because I believe there are many other devoted pastors who would gladly render such a service were such a series of lectures planned by some women with faith. The general Society already has a number of lectures illustrated with colored slides, and our Society is soon to issue its first. Watch for it!

A beautiful letter came, enclosing a prayer pledge. "I am 'shut in,' and look with longing on the fields so white to harvest, but I do try to serve Him in my little corner. I pray regularly for the out-

pouring of the Holy Spirit on everyone engaged in the blessed work of the Kingdom."

\* \*

Mrs. May Anderson of Randolph, N. Y., tried a plan that has been very successful in increasing the circulation of MISSIONS. She prepared scrap-books containing a few pictures and clippings from old numbers. These she circulated and the women who were not subscribers became so interested in the samples that a club of ten was secured in this little church.

\* \*

The following beautiful little letter was crowded into a corner, as children are very apt to be in a big crowd of larger folks, but I just must share it with you all. Perhaps some other classes would enjoy now to begin planning to send a love gift to MISSIONS next Christmas.

Warrensburg, N. Y.,  
December 11, 1916.

We read in the December MISSIONS, what a love gift would do in heathen lands. We wish to pay a child's share in a village school for one year, and one dollar to buy twenty new testaments to distribute among students in China, Japan and India or anywhere it is most needed.

We are a class of three girls about ten years of age in the First Baptist Church of Warrensburg, N. Y. We call ourselves the "Busy Bees."

Our teacher's name is Mrs. Chas. E. Wheeler.  
CAROLINE E. WHEELER  
MARIE E. HARRINGTON  
DORIS M. DICKINSON

\* \*

Let us praise God for the good outcome of the year!



RECRUITING FOR THE WOMEN'S  
MISSION SOCIETY  
THREE MONOLOGUES

I. HOW NOT TO DO IT

Oh, dear! Mrs. Strong wants me to be Captain of Recruits in our church. I do not see how I can do anything more. I wonder why the Missionary Society keeps suggesting new things for us busy women to do? We have a pretty good circle in our church, if they did not apportion us so heavily. Sometimes I wish all our societies were in one. It certainly would save a lot of work.

Let me see; she said she would send me the figures for our church. Where did I put that letter? Oh, here it is. Women members, 210; members of circle, 30. Why, that can't be right. We have more than 30 members. Our apportionment was \$75. That seems very high when there are so few that give.

Where are the cards she sent for Key Women? I can't get women to do that; take those cards and get new members and new givers and new intercessors.

Well, I suppose I shall have to go to the meeting and see if I can drum them up.

AT THE MEETING:

I am so sorry there are so few here today.

Mrs. Jones wanted me to present the plans for recruits. She sent me the cards. I think we have done pretty well in our church considering how few there are to do anything and how hard it is to raise money with so many calls. She thinks we ought to try to enlist women more, and asked me to be the Captain and get some Key Women. I have left the cards at home, but I can tell you about it.

The Key Women go around with the cards and get a new member and a new giver and a new intercessor; but I told her that most of our ladies who could do anything are doing. I think we are above the average. I believe the denomination figures one woman in seven and ours is a little more than that. If we get some more members our apportionment is likely to be increased. I sometimes wish we had just one society for everything. It would simplify matters and be so much easier for us, then we would have fewer meetings and fewer calls.

Well, what will you do, ladies? A motion is in order. You think we better not try it. Well, we are doing fairly well as it is, and we have to do things in our own way. I will write Mrs. Jones that I did my best but there is a feeling that the plan would not work here. We have peculiar conditions in our church. There are so many calls.

II. HOW TO DO IT

Oh! here is a letter from Mrs. Jones. Bless her! I wonder what she has on her mind now. That woman just loves to help others. It makes it dreadfully hard to refuse her anything.

Oh, what pretty little cards, red, white and blue, "Called to the colors."

THREE TIMES MY GIFTS,  
THREE TIMES MY PRAYERS,  
THREE TIMES MYSELF,

MULTIPLIED BY HIS MIGHT TO SAVE THE  
WORLD.

Why, isn't that simple! Here is a letter. Will you be the Captain of Recruits in your church? I wonder if some one else could not do it better. Let me see—membership of the church 210; of your circle 50. Why, that is pretty bad. We ought to do better than that. Let me see, the plan is to get as many Key Women as necessary, each to take a card and try to fill it, in one year or two or five. And here is a place with a star for each one—a white star for a new member, a blue star for a new gift, a red star for a new intercessor. Why, I am sure our women could do that. I wonder who would be the best Key Women. We ought to have a variety, some old and some young and some middle-aged, and different styles and temperaments. As Uncle Jimmie says, "The right kind of bait is the main thing in fishing."

I believe the best thing to do would be to invite the women I want, to come to tea, then we could talk it over informally. This is a busy week, perhaps next Friday will do. I will call up a few and make sure of them. (Goes to 'phone.) Hello, Ellen. This is Mary. Have you anything special for Friday? Could you come to tea at four o'clock and bring Eleanor and Jane. I have the loveliest plan. It is about recruiting. Everybody is military now. Be

here promptly at four o'clock. Can you call for the minister's wife in your car? She ought not to walk. (Calls up others until she has ten.) It is a recruiting party, so don't fail. No, we are not going to sew or knit. We are going to enlist.

Now I'll see what to do. Here are those charts. I saw the notice of those in Missions. I must send for some of those, and plenty of the cards. I won't have a fussy tea, just a nice sit-down, comfy one, then we can spread everything out on the dining table and all talk it over together and make our plans.

### III. HOW IT WAS DONE

Yes, I am a Key Woman and I want your name instant as a new member. I was so afraid some one else would get you. What does it involve? Well, I wish you could have been at the tea. Mary made it so clear. You know everybody all over the world is recruiting for war now, but we are to get recruits for the Kingdom of Peace, the work our Foreign Mission Society is doing. There were some very interesting charts. I never realized so well as I did when I saw them how little we are doing and how we need every Baptist woman in our ranks. You know we only have one in seven. Mary told us about those little kindergartens and the village schools, the big work they are doing, then about the boarding schools and hospitals and about our 175 missionaries. It seemed quite a big work until we saw how it extended over so many countries, and to think it is all being done by one-seventh of the women of the Baptist churches. Six-sevenths haven't begun to take hold yet. Had you realized that only 50 women, in our church of over 200, belong to our missionary society?

Well, after we had looked at the charts and studied out the plan of the cards and decided that we would be Key Women, Mary prayed. I know she was frightened for her voice trembled, but she told the Lord how grateful we were for all our blessings and how we mean to do more for Him, and we all said Amen in our hearts. Of course we wouldn't let the minister's wife be a Key Woman because she has so much more than the rest of us to bear, with the sick and those in trouble and the

minister. We couldn't put any more on her, but she was perfectly lovely and said she would help in little ways. She could get a long list of "shut-ins" to become intercessors, and Grace said, "Well, if they will pray I will give those that need it a *Book of Remembrance* and a copy of *Oriental Gardens*, so they will know what they are praying for. We decided to try for two or three more Key Women and get them all trained, and then choose sides and just recruit this whole church. With a little enthusiasm we can do it in a week, then if any back-slide we will recruit them again next year. Of course the girls did not care to come to our circle but they need training to carry on their own, so Jane and Eleanor are to be the Key Women for the girls.

Next Friday Grace and Kate will bring their cars. We shall meet at the church half an hour for prayer and get our supplies, then we will go out to make our calls, and come back at six o'clock for supper and give our reports.

May Day all the Baptist churches in town are to unite with the new recruits for a great time. The program is a secret, but we want to have just as many new women enlisted as possible before the first of May. Mary called up this morning to say that she has three new members and three gifts already. Grace gave \$100 on her own card. She said she had never realized before what stingy gifts we make for the world, and Mrs. Ainslee has taken out an annuity for \$3,000. It will pay ten per cent. as she is seventy. It is perfectly safe and will go on doing beautiful work long after she has gone. And of all things, Annie Preston gave \$25. You know she works in a store and only gets \$15 a week. When she heard about the Bible woman she felt she must indulge herself in one and so work for Christ 24 hours a day. Just think what has been accomplished and we haven't really begun yet. You will be my white star lady, won't you? Then if you will make the extra gift and pray for our work, I can put you down for all the stars. You will? Oh, my dear, how glad I am!

(Get your most effective reader to give these Monologues.)

## A LITTLE EXPERIENCE IN ASSAM

BY LINNIE M. HOLBROOK

This week we visited a heathen woman who had a very bad foot. We traveled up and down hills, over rocks and stones, through three valleys and across two streams before we reached the little village on the farther hill top. No wonder the people have sore feet traveling these rough, winding paths which not even a hill pony could travel in safety.

We found the little wife sitting on the ground near their bamboo house, with the sore foot sticking straight out in front of her. Hot! Hot as is necessary for an Indian sun to be. Shade trees? They are left in the distant jungle so that if the wind blows them over they will not fall on the house. Her husband and two little girls were with her. Not far away, in full sight, stood the sacrificing place, fresh chickens feathers showing that not long since some one had tried to appease the wrath of the evil spirits.

All in this village are heathen, except the family on whom we were calling. They are living on the border of Christianity. Some months ago, when the village had its annual drunk and sacrificing, this family and a young man were the only ones who did not sacrifice, drink and join in the usual row. When we learned that it was near their great feast time and that this father contemplated joining in we had held a little talk with him. He was born and brought up in this village and year after year had seen the sacrificing and united in it.

"When the feast is over," said I, "you have no food, no money, but aching heads, lame backs, heavy hearts. What good is accomplished?"

"None," he admitted. "Your little daughter, what are you planning for her future? — Is she to follow the customs of her father and grandfather?"

"No," he answered earnestly, "my great desire is that she shall come to the Mission school."

"But if she comes to the Mission school she would become a Christian."

"Yes, I want her to become a Christian."

Following up my advantage I said,

"Then, when she is a beautiful Christian young lady, what will her father and mother be? What your father and mother are now."

He is a thinking man and he did some hard thinking and we did some hard praying with the result that he and his family stayed behind closed doors and took no part in the sacrificing.

When the feast was over he bought his little daughter a pretty, pink, ready-made dress, from a trader who brought it up from the valley. The usual style of dress for a little heathen girl of her age is a string of beads. The pink dress is rather long, to be sure, but it is pretty and so is she, and her father is very proud of her. Now with a dress why should she not come to Sunday-school? It is a long way and she is too small to come alone, was her father's answer. We suggested that he bring her but he said that her mother could come with her and attend Sunday-school and then take her home. So they came, mother with the baby on her back, and the little girl in the pink dress. The mother sat and watched the little girl and the pink dress as they marched around with the other children and listened as her child repeated the Golden Text that the teacher had taught her, and a happy mother she was. The next day the father reported that both his wife and the child had enjoyed the Sunday-school and were coming every Sunday.

And then their trouble began. Her foot began to swell. It grew larger and larger and she could not walk. It pained her and she could not eat and could not sleep. Her friends and neighbors came to comfort her.

"How very big! And getting bigger!"

"How very angry the evil spirits must be!"

"You made no liquor for the village; your husband has not been drunk in a long time, and you did not join in the sacrificing at the time of the feast! Now see what trouble you are having."

"The best thing for you to do is to offer a chicken, a hog or even a goat until the evil spirit is pleased."

What comforters! What comfort!

Then we, too, visited the heathen woman with the sore foot. She seemed happy in

spite of the tradition of the village elders, the customs of her forefathers and the wrath of the evil spirits. In spite of the sacrificing place in sight, the hot sun and her sore foot, she was very cheerful. We had a nice visit with her and, though we could do nothing for her, she was glad we came.

That was two days ago and this morning her husband came all smiles to say that her foot is better. Did they sacrifice? Oh, no; sacrificing made people drink and get angry and then they would fight and the evil spirit was made glad, but sacrificing never cured a sore foot. What did they do? He went to the jungle and got a sharp thorn from the thorn-tree and lanced (?) the foot. That made it better and she would soon be well. So the Mission Sunday-school does not lose the happy mother and little girl with a pink dress.

God grant that the father and mother may step over the border and dwell in Christ's land, and that the little girl and baby sister may never know the fear of the wrath of the evil spirits.

*Tura, Garo Hill, Assam.*



#### AN OVERFLOW OF DOLLS

*12 Fujimi Cho, 6 chome, Kojimachi,  
Tokyo, Japan, Jan. 18, 1917.*

*My Dear Friend:* A note of thanks should have been sent long ago for the package of dolls which you sent for our Christmas, but the holiday season is even more busy with us here in Japan than with you in America, so I hope you will pardon the delay. And what a wonderful Christmas it was! I wish you could all have been with us to enjoy it. I know now what a wonderful advertising medium *MISSIONS* is, and shall not hesitate to recommend it to anyone with a "want." The dolls began to arrive in October, and they have kept arriving, at intervals, until three days ago, package after package of them, so many people were inspired to give happiness to our Kindergarten Kiddies. Our Christmas tree was loaded with them, our circle room walls were covered with them, glass-doored cupboards were filled with them. Dolls were in every conceivable place and we began to call it the year of the

doll (*ningyo no toshi*), and we shall probably always refer to it thus. Needless to say, every child's heart was filled with joy. Not only the Kindergarten children, eighty of them, but 30 little tots in the nursery, Sunday-school children, boys and girls, thirty young women in the Bible and English classes, and all the Sunday-school and Kindergarten teachers each received a doll. The "grown-ups" were even more delighted with them than the children. We also gave some to the neighborhood children near our home and the homes of one or two friends. And only yesterday I sent three dainty little ones to a poor sick woman who sent her son to ask if she might have some. The poor lady has only a few more weeks to stay in this world, and what a comfort those little American dolls are to her in these last weeks of weakness and pain. If she only knew our Great Comforter how happy we should be, but although her son has been an earnest Christian for many years, she still keeps to her Buddhist faith. Perhaps these little dolls will win her, who knows? A number of young men, even at the close of the Christmas entertainment came and asked for a doll and no one was sent away empty handed. I am sure that every one appreciated to the full the love and Christian spirit which prompted so many in far off America to give us such a wonderful Christmas out here, and we all thank you from the bottom of our hearts for your share in it. God will reward you, we know. Our doll Christmas, too, is not for this year only, we have plenty packed away, the leftovers, to gladden all the little hearts next year and *perhaps* the next, so generous were our American friends. God bless you one and all. Yours most gratefully,

LUCINDA B. AXLING.



#### Expectancy

Expectant of my Lord's command,  
Till He my work appoint I wait—  
Some work with which my powers may mate,  
Divinely suited to my hand.

Some work by which my heart may prove  
On whom her steadfast wishes rest,  
And undeniably attest  
Her deep sincerity of love.

—WILLIAM T. MATSON



## ❖ THE LORD'S REMEMBRANCERS ❖

### O All Wide Places

O all wide places . . .

Great shining seas, pine forests, mountains wild!

Rock-bosomed shores, rough heaths and sheep cropt downs!

Vast piled clouds, blue spaces undefiled!

Room, give me room! give loneliness and air!

Free things and plenteous in your regions fair.

O God of mountains, stars and boundless spaces!

O God of freedom and of joyous hearts!

When thy face looketh forth from all men's faces,

There will be room enough in crowded marts;

Brood Thou around me, and the noise is o'er;

Thy universe my closet with shut door.

— GEORGE MACDONALD.

*We shall be driven to our knees only when we feel keenly that nothing limits success so much as lack of prayer; that he who works, absolutely must pray; that he who prays most and best, helps most in the tasks committed to the Church; that we have not because we ask not; that the sob of weariness and pain in the heart of Christ has not died away into the silence of victory and peace because prayer is not yet the passion of our lives. — W. E. Doughty.*

### Requests for Prayer

Miss Ranney sends a word picture of a baptismal service in far-away Tavoy, Burma. The pupils of the school gathered on the banks of a small lake Sunday afternoon to witness the baptism of 17 of the boys and girls of this school. It was a beautiful scene. Just back of the lake rises the picturesque outline of an old Buddhist temple. The clear water reflected this and the gay colors of the narrow striped skirts and the clean white jackets of the crowd. Mr. Cross administered the ordinance, and in the evening received this group of young people to their first communion service in the church. Miss Ranney asks special prayers for these young Christians in meeting the world's temptations and difficulties, surrounded as they are with heathenism, dense superstition and

habits and customs of immorality and sin familiar to them from their earliest infancy.

Miss Louise Campbell of Kaying, China, asks us to pray for more teachers and Bible women, the Summer School for Women, an Educated Chinese teacher, that he may be converted, that converted girls may be allowed by their parents to be baptized, that some way of escape may be opened by which one of her bright young girls may not be forced to marry a man her heathen parents have selected for her.

### Is There Grass on Your Path?

The earliest converts to Christianity in Africa were very earnest and regular in their devotions. There were no private places for retirement in their huts, so each had a separate spot in the thicket to which he would go for communion with God.

The paths to these little Bethels became distinctly marked, and when a convert began to decline in the ways of God, it soon became manifest to his fellows.

"Brother," they would say to remind him of his duty, "the grass grows yonder on your path."

### A Prayer

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. Hasten, we beseech Thee, the coming of Thy kingdom upon earth, and draw the whole world of mankind into willing obedience to Thy blessed reign. Overcome all the enemies of Christ, and bring low every power that is exerted against Him. Protect the messengers of the gospel amid all perils; guide them through all perplexities; give them wisdom, strength, and courage to make known by word and life the grace of our Lord Jesus; prosper all that they do, in His blessed Name, to serve the bodies and the souls of men; and hasten we beseech Thee, the promised day, when at the Name of Jesus every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father. Amen.



## OUR FOREIGN MAIL

### A LETTER FROM KUIKIANG

Not long ago Uncle Sam brought *Helping Hand* a delightful letter from Miss Jennie V. Hughes, a noted Methodist missionary at Kuikiang, China. She wrote to tell how happy she was that one of her graduates had been asked to take charge of the Woman's Bible School in connection with the Baptist College at Shanghai. Miss Hughes, has a splendid Bible Training School—one of the finest in China—at Kuikiang, and she is delighted that one of her girls is fitted for this new and important work in connection with our big Baptist college in Shanghai. This is what the denominational interchange of workers means and is a sign of the new fellowship that is coming so fast among Christians.

Miss Hughes says: "It is just such work as this that we long to send our women out to do, and to help to develop at other schools. So I felt that we must respond to this call. After we had prayed and taken consultation with the faculty we released one of our graduate teachers from the large work on the south and she has consented to go. You met her when you were here. She is a young married woman, considered of little use to her family, because she has had no son, so she is free to go into this work of teaching."

The letter contains an interesting item about the little crippled Chinese woman Tren Lien, who was spoken of in the "King's Highway": Tren Lien is now in charge of the large work in the interior.

"We wanted her," writes Miss Hughes, "for the Crippled Children's Home but had to supply this other work until Dr. Stone returned from America, and now the people simply will not let Tren Lien go. Recently they held a workers' conference in Kuikiang to which Tren Lien came. The whole city where she is teaching was aroused for fear we were going to change her appointment and keep her here for the Crippled Children's Home. So I received two long documents in Chinese—one signed by the officers of the city and the other by the students of her school—beseeching us not to take her away.

An interesting incident of her visit

here was our praise service on Sunday morning. The church was crowded and several voices from various parts of the room were heard at one time in eager testimony, when Tren Lien's voice in triumphant tones rang out. Of course she could not be seen, she is so tiny, but pastors and the workers all give way to the beautiful, clear, ringing tones. As she finished her testimony one of the pastors started singing the old Methodist hymn, 'Hallelujah! Thine the glory,' till the old church rang with the message."

The story of how God has used this poor little crippled mite of a woman is one of the many wonderful instances which show what He can do with a life wholly committed Him.

### THE GOVERNOR APPROVES

Not long ago the governor of the Province paid a visit to the Christian schools in Canton. This was the first time that a dignitary of such rank had ever come informally and the surprise was great when the Governor and his secretary, in official dress, high hats and white clothes, were seen walking up the main road. This new democratic governor of the thirty millions of people of the Province of Shantung is deeply interested in the work of Christian education. He inspected all the school-rooms with great interest and a week later returned for a special meeting with the student body bringing many of the officials with him. One of the practical fruits of missionary work was much enjoyed. It seems that the Hawaiian papaya tree had been introduced by the mission and was grown in the demonstration field of the boys' farm school. The papaya is a delicious fruit, looking and tasting something like a melon. It grows on a tree. The Hawaiian papaya tree is far superior to the variety of fruit known in China, and the Governor showed great interest in the introduction of this improved variety into China by the Mission School.

"What do *they* fish with, these 'fishers of men'?"  
 They fish with the hand, and they fish with  
     the pen,  
 They fish with wise reason and patience and  
     art,  
 But mostly they fish with warm words from  
     the heart."

**EXAMINATION DAY**

**WOMAN'S AMERICAN BAPTIST FOREIGN  
MISSION SOCIETY**

**BEING THE PRE-CONVENTION SESSION**

*Cleveland, Tuesday A.M., May 15, 1917*

**HEAD TEACHER; MRS. W. A. MONTGOMERY**

- 10 a. m. Session opens with Hymn.  
Roll-Call of National Officers and Districts.
- 10 : 15 Bible Lesson.
- 10 : 25 Jubilee Hymn.
- 10 : 30 Examination in History (of the year) by Districts.  
(Following the lines of the Five-Year Program).
- (a) Increase in Number of Women's Circles and in Membership,  
District Home Administration Vice-President.
- (b) Increase in Guild Chapters and in Membership,  
District W. W. G. Secretary
- (c) Increase in Children's Organizations and in Membership. Also in number Sunday-schools Studying Missions,  
District Secretary of Children's Work
- (d) Report of new Missionaries sent out from District,  
District Foreign Vice-President
- (e) Report of Recruiting Officer,  
District President
- 11 : 15 Hymn,
- 11 : 20 Examination in Literature.
- 11 : 35 Examination in Arithmetic,  
The District Treasurers
- 11 : 45 Examination in Higher Mathematics, with the use of Charts,  
Mrs. Henry W. Peabody
- 12 : 15 Examination in English,  
Mrs. Andrew MacLeish
- 12 : 30 Examinations Closed.

**WANTS FOR SOME ONE TO FILL**

IS THAT SOME ONE—YOU?

Miss Amelia Dessa, teacher for 26 years in boys' school at Ongole, India, wants an No. 1-A Pocket Kodak, that she may send some pictures to us who are interested in her work. Can you send it to her?

Our friend Nellie Yaba wants something to read. See her note in June MISSIONS. Tell me what you can send.

Mrs. A. D. McGlashan, of Swatow, China, writes a delightful letter in regard to the kindergarten and Sunday-school there. They are hoping to be able to buy a baby organ for themselves out of the fees which

the children pay, but there are a lot of little things which she cannot supply. Among them are scratch pads for school work, pictures, crayons and pencils, wooden beads for the kindergarten, a basket ball, plasticine and money for blackboards. Most of all, she wants money to help print a kindergarten song book. The missionaries have already translated a lot of kindergarten and Sunday-school songs for little children. They want these gathered together in a book so that the girls who are going out into the country to take charge of schools and to start Sunday-schools may be able to take these little books with them. Perhaps some of you want to send a postage stamp shower for this money to print the kindergarten song book and perhaps others would like to supply some of the other needs asked for.

Things can be sent by parcel post to Mrs. A. D. McGlashan, care of Baptist Mission, Swatow, China. Parcels should be wrapped very strongly and marked plainly. The charge for parcel post is twelve cents a pound. It is better to pack things in parcels weighing not more than three or four pounds.



The beautiful faithfulness with which people big and little, old and young have responded to the request for Miss Linker's type writer has shown once more how God answers prayer, when each one allows himself to be used. The thousands of postage stamps from many, many givers have been enough and more than enough. How glad we should all be if we could peep over her shoulders to see her delight when it comes.

Here is another need from an even more remote and difficult field, Ning Yuan Fu in West China, a place that until the new powerful steamers were put on the Yangtse River, took three months of continuous travel to reach after you had started west from Shanghai. Mrs. Wellwood writes:

"The other day our head teacher told me that the children wanted to collect money for a playground. A playground they surely need, but the process would be so slow, that they never would get the benefit of it. So I suggested our need of an organ and all are delighted with the plan. We suggested that each scholar bring at least one cash a day more, as they feel

willing and able. This year we have 104 girls on the rolls and about 96 is the average attendance. The present exchange is 1,560 cash for one dollar Mexican. So taking out the time for vacation, we would have to wait a long time for this much-needed organ. Do you think our need would appeal to the young people at home and would they help our pioneer school here?

"Our present organ is truly played out! It was a gift from Dr. Hall and has been used ever since he left for the homeland, quite a few years ago. Now it is so played out that nobody can hear it when the congregation begins to sing. When our 200 school children start in they certainly cannot hear our weak little organ, and soon the poor thing will be voiceless."

I am absolutely sure that there are thousands of boys and girls who would love to help the far away Chinese boys and girls who have so little. No Christmas, no Christmas presents, no great big schools with blackboards and maps and books and pictures. Ning Yuan Fu is way out on the pioneer edge of things where our brave

missionaries are just beginning to give them a chance. I want miles and miles of postage stamps from all the children who are glad they have an organ in their church and a piano in their Sunday-school and day school. You know this organ is not to be a grand one, but a small, portable one.

There are lots of ways to earn the money. Get father to give you a missionary hen and sell her eggs. Plant a row of missionary potatoes and sell them. Collect paper and old rubbers and sell them. Give up an ice-cream soda or a moving picture show a time or two, because you want to help put an organ in China.

How many other better ways can you think of?

Don't forget to pray that Mrs. Humphreys and Mrs. Wellwood may get this unselfish want of theirs supplied. Send stamps to Mrs. W. A. Montgomery, 110 Harvard St., Rochester, N. Y.

I am wondering who will send me the first contribution. If there is more than enough money sent in it will go to get another organ, just as much needed.

## SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

### MONTHLY CHAT

A bright and sunny May Day to you all, and may the gladness of the May be in our hearts as we look forward into another year of brave work for our good cause.

I hope that the constituency may be as widely as possible represented at the great meetings that are to take place this month in Cleveland. In many ways they will be of more than usual interest. An innovation in the program, whereby the afternoons will be given in part to sectional conferences, will make it much easier for the delegates to carry home adequate and intelligent reports. Through these personal reports and the splendid reproductions of the Convention which will appear in our denominational papers and in *MISSIONS*, it will be possible for every

circle to have the inspiration of the meetings. The important thing is that every circle give time for this on its programs. Even if the year's programs have been made up with no reference to a Report Day, as is often the case, it will be wise to displace something else and make room for as full reports as possible; for every Baptist woman has not only the right but the duty to know what is going on in her own denomination.

The same reasoning applies to your District meetings also. There the range of matters discussed is not so wide, but it is more intimate. It is just yours, and you ought to know about it. If you have not already provided for a program given up to reminiscences of District meeting and Convention, why not devote the July meeting to that purpose? By that time



you will have had all that the denominational papers are going to say, and July Missions will give you its vivid sidelights and conclusions, while your District Boards may have gotten out by that time their first message for the new missionary year.

There will be some specially interesting things in the reports this year. The long-awaited plans for Children's work will be presented at Cleveland, together with Hand-book for Leaders of children under twelve years, and Manual for the older group. There will also be plans for missionary instruction of boys over twelve, and special programs for the Junior Chapters of the Guild, girls from twelve to fifteen years. These things have been long in coming, not because no one was working, but because four great societies had to cooperate in them. We hope you will prize them in proportion to the time which you have had to wait for them.

You will have new and more complete plans for our Jubilee Recruiting system. A good start was made in the past year, but now we are ready to go ahead for a big onslaught upon the 70% (at least) of uninterested women.

Delegates to Cleveland will also bring back to you ideals and plans for a closer cooperation between our two Foreign Mission Societies, the A. B. F. M. S. and the W. A. B. F. M. S., and a corresponding cooperation between our two Home Mission Societies. This will not involve any specially new methods of work, but we hope it will have the effect of uniting each entire church to present a solid front to the world's greatest enemy — godlessness. The work of making Christ and His divine Father known to the vast masses of the heathen world is so stupendous that we must unite all Christian forces to achieve it. Our Baptist army will be far stronger if the two regiments, the general society and the woman's, stand as closely shoulder to shoulder as possible. This does not argue less cooperation in other directions, but only more in this. It means, dear women, that we feel the responsibility not only for the Christianizing and educating of women and children, as we have always done, but for the Christianizing and elevation of the whole heathen community.

It means that in the church we bend our energies not only to raising the budget of the Woman's Society, but also that of the General Society — It means that we help, at every point, in the development of the missionary life of the church.

One particular application, and I am done — June ends the first quarter of the year. You have been making good growth in the matter of quarterly payments on the Woman's apportionment. But the General Society needs its money quarterly just as much as the Woman's Society does. A word to the wise and the faithful is sufficient. Please see that one quarter of the whole Foreign Mission apportionment of the church reaches the proper treasurers by June 30. So shall we have great success.

### BELINDA AND THE "WHOLE TASK"

MY DEAR NEGLECTED ANN:

I have really been too busy to write you as usual but you know I always think of you even at my highest water mark of hurry and rush. Have you heard the very latest and appealing way of helping our great Society do its great work? Ezra says it is the "best ever."

You know how the "Pioneers" swept the land; and how our splendid plan of "Oriental Building Shares" is taking on new life now that it is known that every share taken will be duplicated from the Rockefeller Legacy; and how our Garment Givers multiplied many gifts last year and was copied by the Presbyterian women and the Methodists, North and South; but now the "Whole Task" idea is so big and compelling it makes you feel a bit like Arnold Winkelried "on whose sole arm hung victory." Just think, Ann, you and I can shoulder the whole burden for fifteen minutes with the little sum of \$7.84!! And an hour for only \$31.35! The whole work, Ann, every College and Boarding School; nearly 600 Sunday-schools; over 800 Day and Boarding Schools; all our Kindergartens and Training Schools; all our Hospitals and nearly 40,000 Pupils beside!!! I am all excited about it! But if you had gone to every one of those splendid Jubilee meetings in different cities and seen how eager the women

were for the charts, you'd be carried away, too.

One night when I couldn't sleep, I said to myself, says I, "Why don't we try for a 'Week of Work' in our District?" I figured it out that 50 women taking an hour each and 500 women taking fifteen minutes would "turn the trick" and give us more than \$5,000. I could hardly wait till morning—for Board meeting came that day—to see how the President and the "Vices" would feel about it. And I actually asked them if we couldn't have a little folder (I could see it in my mind, all blue and red to match our "Called to the Colors" scheme; and I coveted hundreds of them to send to the women who might never see the Charts). Well, Ann, they just said, "Yes, indeed, go ahead and get them." And our new Treasurer said "Hurry up, Belinda, I want them right away for my letters."

Of course I was as proud as—well most as proud as Ezra when the pretty folders came and went winging their way, like white-winged birds, all over our District. I have noticed that missionary women's husbands are proudest when their wives do a good thing. I've watched several of them.

When our Day of Prayer drew near, I thought I'd better get busy and add a little Belinda to the folders. Leaflets plus Personality are worth more than either alone. So, though Ezra says I fall all over myself in some of my hurried letters, I sent them hither and yon asking the women to take at least fifteen minutes right in the midst of their Day of Prayer Program for prayer for "The Whole Task" after they had "lifted an offering" of not less than \$7.84. So I did in ours what I had asked them. Well, I just wish you had been there! It was a wonderful session. Every one prayed and "Heaven came down our souls to meet" till we seemed welded together as of old when with one accord they were in one place for the one purpose. I had the names of eleven women who said, "I'll take fifteen minutes on my own account and asked for the twelfth, when up went three hands—so more had to be taken and, a few others were reported till we had about five hours—Wasn't that fine?

That means \$156.75—worth while, wasn't it? You just try it, Ann, you can do it in any meeting.

And that wasn't all. Soon answers to the letters came till fifteen places had said, "Thanks for your letter (Ezra said just here as I read it to him, 'Then they could read it—some mighty smart women'). We followed your suggestion, took the offering, had the fifteen minutes of special prayer, will send money to treasurer in a day or two." In one place they secured three hours. One circle wrote, "We will take as an extra a day of the medical work." Another wrote, "One of our churches has taken two days of the medical work." Talk about pay! I felt rich! And O, Ann, I do believe we may get our "Whole Week!"—Won't it be great if we do? If we do, it will mean a little more than \$5,000. That's just about what we need. Ezra says, "You women do beat all! But you better not count your chickens before they are hatched." "No" I flew back at him, "but I must see that the eggs are good and the hen in the right place."

Now, Ann, why don't you get your women to redeeming some time? It's wonderfully inspiring! Right in the midst of the Worker's session after the explanation there might come a sudden hush, for fifteen minutes, a quiet soul-searching, a wide-outlooking, and a great heart-lifting with everything shut out but the thought of the great work, and the great Helper.

Don't you believe, Ann, there might "happen" to be a woman or two somewhere who would say, "I'll take a whole day of twenty-four hours," and others the day-time day, and more an afternoon (three hours) or an evening, and many to take an hour, and women just scrambling to get fifteen minutes? And Ann, perhaps, just perhaps some women with locked hearts and purses might hear a sweet, sad, reproachful voice saying as once before when He needed human help and sympathy, "*WHAT! COULD YE NOT WATCH WITH ME ONE HOUR?*" Let's pray it may be so. And as we pray, let's work and watch. Join me, will you?

Yours with hope,

BELINDA.

## THOSE HIDDEN MISSIONARIES

Many subscribers seemed to enjoy the nonsense story in the March issue and attempted to discover the elusive missionaries. The correct list is as follows:

1, Kate M. French; 2, Ella M. Holmes; 3, Lucile A. Withers; 4, M. Daisy Woods; 5, Julia G. Craft; 6, H. E. Hawkes; 7, Viola C. Hill; 8, Lavinia Mead; 9, Anna E. Long; 10, Katherine M. Gerow; 11, Martha Covert; 12, Anna A. Martin; 13, Edna Whitehead; 14, Mary A. Nourse; 15, Mrs. H. W. Mix; 16, Melissa Morrow; 17, Edna Scott; 18, Ruth D. French; 19, Mrs. W. A. Hall; 20, Julia E. Bent; 21, Anna M. Linker; 22, Helen M. Good; 23, Edna Sparey; 24, Amy A. Acoc; 25, Omie C. Carter; 26, Elizabeth Hay; 27, Ethel Smith; 28, Harriet N. Smith; 29, Florence Weaver; 30, M. M. Carpenter; 31, Mary L. Parish; 32, Julia E. Parrott; 33, Edna G. Shoemaker; 34, Fannie Northcutt; 35, Anna L. Prince; 36, Stella T. Ragon; 37, Edith G. Traver; 38, Minnie E. Pound; 39, Nellie E. Lucas; 40, Augusta H. Peck; 41, Sarah R. Slater; 42, Alta O. Ragon; 43, Kate W. Armstrong; 44, Olivia L. Johnson; 45, Harriet L. Marble; 46, Lillian Van Hook; 47, Frances E. Crooks; 48, Irene M. Chambers; 49, Grace H. Patton; 50, Mrs. John Dearing; 51, F. Pearl Page; 52, Alma M. Pitman; 53, Ella C. Bond; 54, M. M. Larsh; 55, Katherine F. Evans; 56, Amelia E. Dessa; 57, Anna M. Lemon; 58, Lucy H. Booker; 59, Rose R. Nocolet; 60, Frances S. Cole; 61, Ellen J. Patterson; 62, Grace Bullard; 63, Marion Farbar; 64, V. R. Peterson; 65, A. E. Frederickson; 66, Isabelle Wilson; 67, Carrie Putnam; 68, Thomasine Allen; 69, Bertha Evans; 70, Florence Doe; 71, Freda Appel; 72, Marie A. Dowling; 73, Stella S. Hartford; 74, Lillian Eastman; 75, Clara A. Converse; 76, Mabelle R. Culley; 77, Ella J. Draper; 78, Jennie L. Cody; 79, Bertha E. Davis; 80, Mary E. Daniels; 81, Edythe A. Bacon; 82, Edith P. Ballard.

Two ladies sent in almost perfect lists, having 80 of the 82 names correctly located. These were Miss Etta Hollister, Elba, N. Y., and Mrs. A. J. Porter, Indianapolis.

The next best list was that of Mrs. Owen James of Philadelphia. Mrs. A. B. Holmes of Corning sent a beautifully written list giving the complete names of 71 missionaries. Mrs. M. W. Hart of Springfield, Ill., Mrs. E. L. Miller of Peru, Ind., and Mrs. Anne Cobb Smith of Maine had lists almost as complete.

Mention should be made also of Mrs. G. P. Pudney of Smyrna, N. Y., Mrs. E. H. Voss of Toledo, and Mrs. Annette Chillum of Philadelphia, for exceptionally fine papers. Others who discovered fewer names will be glad to try again some day.

I have included in the list the names of two women who are not strictly included in the list of missionaries supported by the W. A. B. F. M. S., but Mrs. Dearing and Mrs. Hall have been so closely identified with our work and are so widely known

and loved that their names were guessed by a number of those competing. In several cases the spelling was accommodated to suit the exigencies of the story. Who will send me another Mystery story containing some other missionary names?

## PUBLISHER'S NOTES

## Are You Looking for Bargains?

Then visit our literature exhibit during the Northern Baptist Convention at Cleveland.

## SPECIAL SALE!

**BOOK OF REMEMBRANCE.** This beautiful calendar of Prayer has been reduced in price, as four months of the year have gone and there is still a small supply available. You may secure a copy for FIFTEEN CENTS, or ONE DOZEN for ONE DOLLAR and FIFTY CENTS. *Do not neglect this unusual opportunity.*

**A NEW FOREIGN MISSION GAME.** *Just off the press*, which will enable you to become familiar with many of our mission stations, schools and hospitals, and some of the missionaries supported by the ten districts. Buy it and take it with you on your summer vacation; a good opportunity to become better acquainted with our work on the foreign field. (Price to be announced.)

**SCHOOL SERIES:** New material sent in by our missionaries; up-to-date facts concerning our educational work in the Orient:

- 1—Kanigiri, India.
- 2—Africa—Our Boarding Schools.
- 3—Nowgong—work among the Assamese.
- 4—Satribari (A Garden of Girls), Gauhati, Assam.
- 5—Work among the Garos in Tura, Assam.
- 6—Our Japan Schools.
- 7—Kanagawa—Our Girls' Boarding School.
- 8—Tabernacle Kindergarten, Tokyo, Japan.

These little booklets are illustrated, and invaluable for use in program work. Sold in single copies or you may purchase a set of the eight leaflets for Twenty-five Cents.

**GRANDMOTHER'S PHILOSOPHY**, and "How it Worked Out." Price Two Cents. A delightful little story on tithing, by Mrs. Corwin Shank, Seattle.

**POSTERS.** Set of eight in black and white. (.25), for use in the Five Year Program. Don't fail to purchase these posters if you are not already supplied. These may be made even more attractive and striking by tinting them in water colors. Visit our literature booth and examine the sample hand-colored set.

The above represents only a very few of the attractions which we will have for your inspection at Cleveland. Plan to spend time at the literature tables and study our new publications. The 1916-17 Survey of "Our Work in the Orient" will also be ready, and the new Study Books, "An African Trail" (senior) and "African Adventures" (junior).

FRANCES K. BURR, *Publisher.*

# THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE

## W. W. G. at Cleveland

WE surely are on the Map of the Northern Baptist Convention at Cleveland, and I am delighted to announce that our second Annual W. W. G. Meeting will be held on the evening of May 15. I am not able to announce the place, nor the detailed program, but you will need no stronger inducement than to know that we shall have an inspiring Home Missionary, and equally inspiring Foreign Missionary, and an inspirational address from Miss Harriett Ellis, plus some interesting details about our Guild plans, recognition of States reaching this year's objective, and plenty of enlivening music. Many of our State and Association leaders will be there, and won't you near-by Chapters plan to send large delegations.

Then Miss Crissman and I are planning a special conference for all W. W. G. Girls, leaders, officers, and members of Chapters, which will enable us to talk over informally our work for the coming year, and to meet you and know you. I am unable at this early date (March 21) to announce either the place or date of the conference, but it will appear duly in the official program of the N. B. C., and also be announced in our denominational papers. We shall have it as soon as possible after our Guild evening to accommodate any who may not be able to stay through the Convention. Don't miss it! Have a baked goods sale from recipes in our Missionary Cook Book to get money to send a delegate from your Chapter. Read this number of MISSIONS through from cover to cover and you will realize what a treat is in store for all who can go.

Hoping to see large numbers of the "near" and "distant" relatives of our beloved Guild family,

*Faithfully yours,  
Alma J. Noble*

## WANTED!

### WORTH WHILE GIRLS WHO WILL GO

to one of the following Summer Conferences for Mission Study:

- Lake Geneva, Wis., June 19-29. Student Conference.
- Lake Geneva, Wis., Aug. 21-31. Student Conference.
- Winona, Ind., June 21-29.
- Eaglesmere, Pa., June 29-July 6. Student Y. W. C.
- A. Green Lake, Wis. Baptist Assembly.
- Boulder, Colo. Missionary Conference.
- Burton, Wash. Baptist Assembly.
- Seaback, Wash., July 30-Aug. 8. Student Y. W. C. A.
- Silver Bay, N. Y., July 6-15. M.E.M.
- Chambersburg, Pa., June 28-July 5.
- Northfield, Mass., July 10-17. Foreign Mission Conference.
- Northfield, Mass., July 17-24. Home Mission Conference.
- Chautauqua, N. Y., Aug., 17-24. Home Mission Conference.
- Chautauqua, N. Y., Aug. 24-31. Foreign Mission Conference.

Prepare for 1917-18 Missionary Campaign. Train for service in the summer training camps and recruiting stations.

Recreation, education, inspiration. Is your Chapter sending delegates?

Many were the quiet hours in the life of Jesus — spent sometimes on the mountain top, sometimes in the stillness of the desert, and sometimes along the shore of blue Galilee. Communion with God, the Father, was His purpose. Sometimes the Master led from the crowd his disciples in order that he might the better prepare them for the Kingdom work. "Come ye yourselves apart unto a desert place and rest awhile." These times alone with Him were mountain-top experiences in their lives.

These times "apart with Him" at the various Summer Conferences, will mean for your Chapter a broader vision, a better program of efficiency and a deepening of worth-while purposes and ideals. For many an individual they will mean the readjustment of life plans and the formation of new purposes.

We must have more Baptist College



girls at the Y. W. C. A. Student Conferences. This year the program will be built around the theme, "My part in Christian Social Problems." Plan now to go.

The Baptist Assemblies and the Missionary Educational Conferences present a definite call to W. W. G. Here you will meet the best leaders, study the new missionary books for 1916-17, and learn the latest and most approved methods for church and Sunday-school. With the morning hours spent in study classes, the afternoon in hikes, bathing, boating and stunts, and the evening at the auditorium usually with returned missionaries, you have a worth-while vacation that lasts the whole year through until it's time to go again.

*Helen Crissman -  
Field Secretary.*

#### Northfield and Chambersburg

We were proud of our Baptist girls at Northfield last summer. The Foreign Conference is July 10-17, with Miss Ellis again for Bible study and Mrs. Montgomery and Miss Prescott for the mission study books. The Home Mission Conference follows July 17-24, and I am sure all who heard Miss Margaret Applegarth last year will want to come back for new ideas. You will be glad to know that Miss McDuffee is to be camp leader for Sacagawea again. Incidentally, I hope to renew my acquaintance with many of you, and to meet many new W. W. G. friends.

Now, New York, New Jersey and Pennsylvania girls have a new Conference provided for them at Wilson College, Chambersburg, Pa., from June 28—July 5. This is a Foreign Mission Conference with the same leaders of study classes as at Northfield, and the same fee of \$1; and best of all, the same camp leader, Mrs. Applegarth, who is calling this *Camp Carey*. Wouldn't you love to be a charter member of this new Conference? Write to Mrs. G. C. Applegarth, 523 Market St., Williamsport, Pa., for camp registration, and let the Camp Carey delegation be the largest one there.

#### Silver Bay!

No more beautiful spot on earth than Silver Bay! The Missionary Education Movement Conference is on the Calendar for July 6-15. You can't afford to miss it, girls, and you will be glad to know that our W. W. G. Home Director for Eastern Pennsylvania, Mrs. L. M. Hainer, is to be



MRS. W. LAW AND DAUGHTER BY SHORE OF  
LAKE GEORGE AT SILVER BAY  
STUDENT CONFERENCE

our Guild representative there. She will have all the latest news and plans, and will be glad to meet all Baptist girls in conference and individually. What is true of one Conference is true of all, and I am sure enough has been said to enthruse every girl to seek one of these several conferences for her vacation period.

#### We Want Girls!

*For What?* The Girls' Department.

*Where?* Winona Lake, Indiana.

*When?* Summer School of Missions,  
June 21-29, 1917.

Last June out of the eighty girls present, there were only *six* Baptist girls, and yet

this is one of the greatest interdenominational conferences in the United States.

Last June a momentous change took place at Winona — the Girls' Department of the Winona Summer School of Missions was formed, with officers and plans of our



GIRL AT SILVER BAY FROM "THE LADY OF THE DECORATION" SCHOOL IN JAPAN

own. With our new name we adopted a triangle with I. R. I. on its sides to show our purpose at Winona to give Information, Re-creation, and Inspiration. The Mission and Bible study classes are under such leaders as Mrs. D. B. Wells, Mrs. H. L. Hill and Mrs. A. L. Berry, all authorities in their line. We have new and complete facilities for re-creation, but best of all is the inspiration gained at Winona, from the work, the play, the missionaries and the "living together" with girls of all beliefs and types.

Approximate expenses: Board, \$5; room (two or more in a room) \$2.50; registration fee, \$1; young women's luncheon, \$.50. Aside from fare, total, \$9.

Why cannot every Middle West World Wide Guild send at least one Worth While

Girl, preferably the program chairman, to Winona this June? *Wonderful Work Guaranteed* for next year's programs if you do! Baptist girls, you need Winona, and Winona needs you.

GLADYS M. TOPPING,

Vice-President Winona Summer School of Missions;  
W. W. G. Illinois State Director.

#### Snatches from Newsy Letters

"Northfield did wonders for our girls last year. We have never had such a wonderful year with the study book. Girls have gotten so much out of it, and have gone around to other circles speaking, which has developed them greatly." — *Pennsylvania*.

"You may be interested in hearing of our Banquet last evening. All of the W. W. G. Chapters of this Association were represented. There were about 300 present, and pledges and amounts paid were given, which totalled nearly \$1,800. We had splendid speakers and altogether it was a splendid gathering." (I should say so! — A. J. N.) — *Minnesota*.

"The girls of our Guild are becoming quite interested in the work that has been started. We have had only three meetings but each one has been more interesting than the one before." — *Illinois*.

"Our Guild is rather a peculiar one but I hope you approve of it, for it is made up of girls of all denominations here in the College. However, we are all working for the Baptist cause. We are following the Suggested Programs to some extent but not entirely. Our mite boxes are in use too. I only wish you might drop in to some of our meetings." — *Illinois*.

How is this for a significant name? You might know it came from the breezy West — Denver, Colo.

S. O. S. CLASS — CHAPTER 1621

SEND OUT SUNSHINE

"I almost feel I know you from your newsy chats with the W. W. G. girls in MISSIONS. We are one of the Star Chapters — No. 490 — and are very proud of the fact. Our President of last year is now a B. M. T. S. girl and in June we shall be glad to own one of the graduates as one of our W. W. G. girls. We are so glad of the Programs planned for the Guild this Year." — *Indiana*.

### Field Flash Lights

Omaha girls are proud of their Association Secretary and well they may be, too, for Mrs. Lathrop excels in enthusiasm, executive ability, unique plans, and most of all in an earnest purpose to make W. W. G. mean growth in the worth while service for Him. Under her able leadership Omaha held two rallies with 75 present at each. Each Chapter responded to roll call with its own local song and cheer, and the unorganized girls caught the spirit and went home to organize.

Colorado too is gaining a vision and aims to reach the goal of 36 chapters by March 31.

Denver has a fine plan which should be passed on. Much is said about co-operating councils and board meetings among worth while mothers, but did you ever hear of a W. W. G. Board? Denver has one made up of representatives from various churches. This Board makes all advance plans, calls rally meetings and does much to organize and strengthen the work everywhere. In one week this Girl's Board met, planned for, sent out notices, and gave a W. W. G. rally banquet for the city. The largest previous attendance was 102, but this one planned by the girls on a week's notice gained an attendance of 225. Why not organize a W. W. G. Board in your city too?

Don't wait for numbers to organize a Chapter. The new president at Eckert, Colo., said, "we only had five girls to begin with, just enough for each to choose her office—but we'll grow." Emerson said, "Nothing great was ever achieved without enthusiasm." The Eckert girls are surely on the road to greatness.

### The King's Business

Kitade San, one of our young Christians, was returning to his home a few miles east of Okazaki, and though it was a cold, rainy day, some of us went with him to the electric car to say good-bye. Our railroad station is nearly three miles from the city. A little later in the afternoon, Soga San, the Bible Woman, went over to the church to practice on the organ—and lo! there sat this same young man, calmly playing hymns! To her queries he

said that just as he got off the car a poor old man from the country put his hand on his arm and told him that he wanted to find his daughter who was living in Okazaki, but he did not know which way to go or how to find her. While Kitade San was talking to the old man his train pulled out! Then, suddenly across his mind flashed a sermon that he had heard a few weeks before—one illustration of which was, the lady of the house said to her new servant one day, "I want you to go to the station to meet your master." The little maid said, "I never saw him, I don't know him." The mistress laughingly replied, "Oh, you will have no trouble in recognizing him, for he will have a Bible in one hand and some of the King's Business in the other, so run along." The little maid trudged off, saying to herself, "A Bible in one hand and some of the King's Business in the other. I wonder what the King's Business looks like, I never saw any!" At the station gate she waited and looked, but never a soul answering to that description did she see. But finally from the last car came a man—yes, he had a Bible in one hand, and by the other a poor crippled, little old woman, was being led—yea, almost carried by his strong hand!

Our young man, Kitade San, looked down at the little, old, wistful face of the man holding onto his arm and said to himself, "The King's Business." So he took the old man and got back on the electric car and from there went with him till he found the daughter and left him safe in her home. Then he turned him about to face the cold, winter rain, with no place to go and barely enough in his pocket to get him back to his home. So he went to the church to play on the organ till time for the night train. Then it was the Bible Woman found him, and as he innocently related these events, her motherly heart was stirred and she said, "I would like to have some of the King's Business in my hand, so you come home and stay with me till tomorrow and go home when the sun is shining."

That is the interesting story told by an American missionary in Okazaki. It is a good one to read at one of your chapter meetings.

## A True Story

IT was Eastertime and the city shops looked like animated flower gardens as one gazed at the endless procession of folk, in fresh spring garments, who moved up and down the aisles.

The girl from the small town smiled happily as she anticipated the holiday which she was about to enjoy, and congratulated herself that at last there had come an opportunity to spend her Christmas money for something which she wanted very, very much — it might even be something frivolous, certainly it would be something luxurious.

The morning passed and the precious ten dollars still remained in the depths of her purse. Deciding upon what one wishes for most is *such* an important matter. Tomorrow she would surely purchase "it" and her enjoyment would be greater, for having waited.

That afternoon she was unexpectedly invited to an informal tea given for Mrs. Hall, a missionary from Africa, home on furlough.

Three hours this woman held her little audience spellbound by her charming personality and her eloquence for Africa. She was not asking for money, she was simply speaking of her work, her experience, her hopes, out of the fullness of a heart which for twenty-three years had been bound up in the Dark Continent.

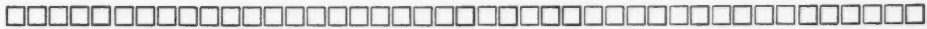
She told of lepers whom she had cared for with her own hands. She spoke of the child, left on her doorstep, her little body a mass of sores. Tears dimmed the eyes of every woman present as she described the sorrows of travail borne by the poor little girl-wives of Africa.

The voice of the speaker ceased. The guests arose to depart. The girl slipped quietly to the missionary's side.

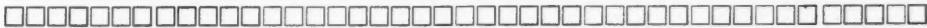
"I want to give you ten dollars toward your hospital," she whispered, her face shining.

The group of women walked home together in the soft April twilight. Their hearts burned within them as they talked of the things which they had heard. By the side of the girl walked One with pierced hands.





**W**HEREFORE if there live brothers too low to love, too base to serve,  
 Too evil to forgive; if aught in man  
 So abject seem and so to brute allied  
 Nice natures scorn the kinship; — think that Christ  
 Knew also these, and measured these, and made  
 His daily sojourn 'midst them; and was swift  
 To succour them and cheer; and bore with them,  
 Never once holding any lowly soul less dear to Heaven than high and saintly souls,  
 Never conceding once that one stray sheep  
 Lean, foul, and fleecless in the thorns of sin —  
 Should die, unfolded, for the safe flock's sake." — *Sir Edwin Arnold.*



## The Pastor's Pocket Prayer Book

**H**E was the pastor of a church facing great difficulties, and he was much perplexed as its spiritual leader. The people were divided among themselves, and especially were unable to agree on one subject on which many Christians have an honest difference of opinion. On this subject the pastor was as silent as a sphinx. So deeply was the parish stirred by certain personal elements that entered into the cleavage, that a few of the richest, most generous and intelligent of the members had quietly left the congregation just before he reached the city.

No one urged them to return. These lonely souls camped here and there until, probably unappreciated and unwelcome, they were lost to view in another congregation. They watched for the ship to sink, but it never listed when they withdrew their support, and they listened in vain for sighs except those of relief that the noisy element had voluntarily withdrawn from the parish.

Their departure marked the beginning of a new era of prosperity. The explanation of what occurred in the few years succeeding the retirement of the trouble-makers can only be found in the prayer that was offered often and in secret, which God continually answered in the open. For clear skies came after that unsettled weather which had kept the people talking about it and of the parish barometer, instead of studying the religious needs of the city and the spiritual betterment of its people.

During these years of new development, the pastor addressed himself to just one

thing, and the result surpassed his day dreams and his night visions. He saw his people welded together, watched their gifts grow for parish expenses and leap up for missions at home and abroad. Meanwhile he was encouraged by the betterments made on the property, was asked to move into a new parsonage, and was inspired by the many converts who yearly inquired their way into the Kingdom of God.

As he looks back on those years; he recalls one little volume that he never showed to any one. It was a personal prayer book, in which he entered the parish problems needing solution, the names of the persons careless of their covenant vows, and special lists of the boys and girls and the men and women and of all who were out of the membership, and he feared, out of the Kingdom. Against each request or name he wrote the date of insertion in the volume, and the day that the prayer was answered. No one can persuade this minister of the Gospel that prayer is only of value in its reaction on the one who prays. He does not under value this element in prayer, but he knows by experience that intercession for others has vastly more in its great fountain than refreshment for the man who dips in his cup and drinks what it holds. He knows that prayer refreshes and blesses, and saves other souls, and becomes a stream whose waters strike many life wheels far away and stimulate spiritual industries that feed and clothe the souls of men in this and other lands.

CHARLES L. WHITE.

# TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY JANE MAYNARD

## OUR CONQUEST PROGRAM

BY LOUELLA P. FORD

**G**OD had watched over a vast company of people for forty years and in the year 1500 B.C., He gave them a definite commission—"Arise, go over this Jordan, thou and all this people—unto the land of your possession."

In His majestic divinity He heartened them—"Be strong and of a good courage—for the Lord thy God is with thee whithersoever thou goest."

So came about the great Conquest of Canaan and this promise, "The land from the 'sunrising' unto 'the great sea toward the going down of the sun, shall be your coast.'"

The thrill of it! The stress, the intensity! And down through the centuries has come the story of the taking of the walled cities. Through the ages has pulsed and throbbed the blast of the trumpets blown by the priests.

In holy exultance it strikes against the years, even unto 1917-1918.

God's voice is saying with the same distinctness to the women of America, "For forty years I have led you in organized work in home missions for America. Now a greater holding must be yours. You have cities as securely walled as the cities of Canaan. They must be taken for Christ, My Son."

To answer this call we are preparing a great Conquest Program.

Our slogan—"Possessing the Land."

Our weapon—"Be thou strong and very courageous."

The program of the months to come will present representative phases of our work and culminate in great District Conquest

Rallies in March. There will be special programs, special literature and special coin boxes. All of these and specific details, will be ready at the time of our annual meeting in Cleveland, May 15th-22nd.

Our preparation has been the great Ruby Year, the culmination of which was the coronation of the Ruby Stone of Sacrifice. With its passing, will twilight fall?

NO—

MANY TIMES NO

Will forty-nine banquet tables spread from coast to coast, around which were gathered 15,000 earnest, energetic, interested women, serve to create a larger perspective and intensify individual and collective effort?

YES—

MANY TIMES YES

In fact, fifteen thousand times yes, for each attending woman has taken with her mental camera, voluntarily or involuntarily, a new picture of the needs of her own country.

New York led in attendance, having 875 in-banquet-assembled. Chicago came second, with an aggregation of 662. The baby banquet was held in Sparks, Nevada, four miles from Reno, with an attendance of fifty consecrated women. Ambitious little Sparks, one of the few Baptist oases in the great spiritually as well as physically desert state! The first banquet of the chain was held on January 16th in Indianapolis around tables brilliant with Hoosier Beauties—a name applying to the women as well as the roses. The last of the series was on March 3rd in Salt Lake City, where one hundred Baptist women joyously assembled in the shadow of the impene-

trable Temple and big, bronze Brigham Young standing sentinel in the city square.

The educating effect on our young women was of great value. In many cases they were our W. W. G. girls. They decorated menu cards, printed programs, served, acted as pages, ushered, distributed questionnaires and joined in the discussions at the Round Tables. These young women are the moulders of missions of the future if our work with them now is worthily done.

Sacrifice has been the dominant note of the coronation year, but sacrifice may develop into such thoughtful planning that systematic giving may — yes, must — result.

The twilight of the Ruby?

Instead of twilight there is presaged a dawn that will break into a day of the possession of the land, of more stable achievement for Christian Christianization than the world has yet known.

Our nation, and other nations, today, are in their Garden of Gethsemane.

They are stretched upon their cross.

Let us who are Christians hold fast to our faith, that a nation-wide crucifixion may not follow.



#### THE GIFT PORTION OF THE KING'S TREASURY

In those days when women were coming to their own, *Any Woman* witnessed the great celebration of the culmination of forty years of united women's efforts, put forth for the uplift of a great land. As hands were joined from border to border of this wide country, *Any Woman* felt the spirit of sisterhood grow strong and fine. With feasting and songs of praise and words of wisdom was the great event honored. Nor was this all. Because in the Calendar of Weddings the Ruby is the sign of forty years of union and because the work of these forty years had been made possible through a great force called *SACRIFICE*, the Ruby was chosen as the emblem of the celebration, for the Ruby is the symbol of sacrifice. And to the Feast of the Ruby, *Any Woman*, as did also her sisters, brought of her best to be a gift in honor of the anniversary. And the meaning of *SACRIFICE* became real for her because it had entered her life to make it strong.

Now, these Ruby Gifts put all together went to fill a Gift Portion of the King's Treasury, wherein could be put only those gifts given individually and through sacrifice. Other coffers had the King whereto were brought other riches, called in those days *budgets*. But each year the Gift Portion must be filled with individual gifts of sacrifice. Now *Any Woman* had always made her gifts to the King, but of this Gift Portion which must be filled anew each year she knew but little until she saw her Ruby Gift placed therein. Then a great light dawned for her.

"In truth, every year must this Gift Portion be filled," exclaimed *Any Woman*. "And every year must I make a gift like unto my Ruby Gift of sacrifice, or the Gift Portion of the King's Treasure will be empty and woman's work unfinished. And I did not know this heretofore! Indeed, indeed, the Ruby Anniversary has been great, for it has opened my eyes!"



#### LATE BULLETINS FROM CUBA

(News from this island where revolution has held sway has been all too scarce for those anxiously awaiting it. As *Tidings* goes to press, we find but little to tell of the missionaries.)

##### FROM EL CRISTO, FEBRUARY TWENTY-FIFTH

You have probably read of the trouble here and know that we have had no mail from the States for two weeks. Economic conditions grow worse every day. We have a school full of boarders and no money coming in to buy supplies. The banks are closed and one cannot obtain cash even if one has a check. We are hoping and praying for the best and trying to keep the children calm and at work. Miss Renshaw cannot come to El Cristo because no trains are running. A railroad man who came in on a hand-car said that she was the only calm woman in town. She is staying with an American lady and is as safe as it is possible to be in a town which is being attacked. — *Mabel Young*.

##### FROM BARACOA, MARCH FOURTH

Our town is in the hands of the government but a number of liberals or rebels

have left to join a larger number in the country and there is talk of their entering the town. Baracoa was without bread three or four days. Mr. Cotten had bought flour and we had biscuits. Our school, which had such a small beginning, had grown to 21. Now some have gone home; others have no money and still others are afraid. We are so sorry to have the bright prospects spoiled for the present. — *Beulah Hume.*

This was the last message from Cuba:

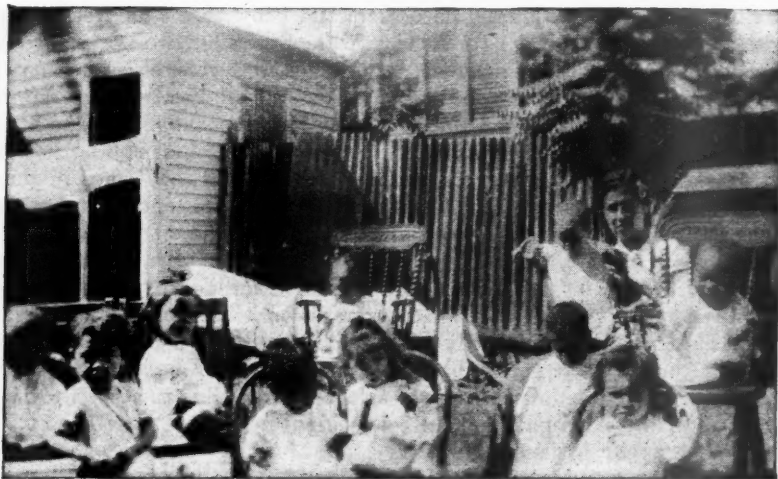
Just a note to tell you we are safe. Miss Renshaw is in Bayamo and Misses Peyton and Jackson are here in El Cristo. People are much excited and are leaving small towns for Santiago, which is being kept by Americans. We do not feel that we are in any danger, but if we were we could not leave, for the school is almost full of boarders who cannot go home. We have had no mail for a month and cannot tell when we shall, but it will be a glad day when we do. — *Mabel V. Young, El Cristo, March 11, 1917.*

## WHAT OUR MISSIONARIES WRITE

### Carnival Season

The Carnival season has been at its height in Ponce, Porto Rico. The Carnival begins some ten days before Lent and is a season of the greatest gaiety. The streets are thronged with masqueraders, young people dressed in gay costumes and masks. I saw one costume made of burlap which represented a bear, with a bear's head to serve as mark. A boy was leading this great monstrosity by a rope fastened in its nose, and as the pair went from house

to house the bear danced to the music of a simple instrument. The balconies of the houses are full of people who throw confetti and spray Florida water from atomizers upon the people below. The grown-ups have their big balls at night, their biggest *fiestas* coming on the two Sundays of the Carnival season. We rejoice that the Carnival season is over, for it means that the interruption of our work is at an end. — *Miss Mary O. Lake, Missionary in Ponce.*



MISS CANDIDA FRANCO AND HER DAY NURSERY BABIES, SAFE FROM INVASIONS OF THE CARNIVAL SEASON



### "Etiquette Like American Lady"

In this cosmopolitan mission in San Pedro, we find opportunities for work among the Japanese. They are here in great numbers, many employed in fishing and agriculture. Just over the bay in East San Pedro live about 700 Japanese. They are fishermen with a cannery of their own and also are interested in an American Company. We began work among them in October. The president of the company gave us the use of his office for a woman's class. Mrs. Burroughs, the wife of the pastor of the Baptist Church of San Pedro, Mrs. Swanson, a member of the same church, and myself went once a week to give lessons in English and sewing to the women. Soon they asked us to come twice a week. There are ten women enrolled in the class, and they learn very rapidly. The Japanese pastor from a neighboring town comes weekly to conduct a devotional service with us. The women are very attentive and become so interested that sometimes they interrupt the speaker with their questions. This Japanese pastor has an interesting church with many young people in attendance. He asked one of us to spend a day in his church once a week to meet the young girls. Mrs. Swanson began a class in crocheting and has done much to attract the girls to the church by her sweet manners. There are 16 in her class, some of them coming seven miles over bad roads, so much do they enjoy these meetings. Yesterday a bright little woman came into our class room in East San Pedro and handed us the following note:

"MADAM:

The bearer, Mrs. Tani, eagerly wishes to be added to your class of language lessons, in order that she may learn the manner and etiquette like American lady. Kindly give her one of the text books and oblige.

*Her Husband."*

God grant that we may not only teach them our language and customs but lead these Japanese women to the great Teacher, that they may learn the true wisdom that is more precious than rubies. — *Miss Anna M. Barkley*, Missionary in San Pedro, Cal.

Ruby Anniversary gifts were \$43,828. Isn't that glorious!

### On the Judson Field

As I write my first letter after nine months on the Judson field, my mind turns back to the first service which I attended in the Sunday-school. It was a beautiful morning in May and I shall always remember the welcome I received. The children were gathered on the front steps of the church and as I came near to them and before I had said, "Good-morning," they said in chorus, "Good-morning, Miss Myers." They had heard that a new missionary was coming and had even learned my name. I loved them at once and felt that I must do all that I could for them. Of course my time has been one of adjustment. While I am the "girls' worker," I feel an equal interest in and responsibility for their mothers. I realize more and more how much these Italian women need us and are hungering for the friendship and help we are so eager to give. The possibilities and opportunities of this work are wonderful; I love it more every day. The Judson field needs your prayers. Truly the harvest is great and the laborers are few. — *Miss Sarah W. Myers*, City Missionary in New York.

### On the Border

Through the many refugees who have come from Mexico to Fresno this year I have had a deeper insight into the cruelty of the war. They leave home and many associations dear to them in order to have a place in which to live without fear. They tell me that even though they have to suffer from lack of food and clothing, they are very glad to be here. And they did suffer much during the cold weather, for most of them could bring little bedding with them to spread on the floor which served as their beds. I am always very glad when second-hand clothes are sent me for these people. Once a week I gather the women into the mission, where we mend some garments and make the good parts of others into clothes for the children. Someone has said that "Man's extremity is God's opportunity," and this I feel is exemplified in our sewing-class. Here for the first time in their lives these women listen to the beautiful gospel songs and a Bible verse is given to each as she an-



SOME OF MARTHA KNOWLES' MEXICANS

swers the roll call. Several have told me that they came to the meetings for the first time with fear and trembling. When they found there was nothing to be afraid of, they accepted my invitation to come to Sunday-school. Thus we prepare the way for our real task. Pray for the Mexican mission work in Fresno, for only through the divine guidance can the missionary solve the problems of this field. — *Miss Martha L. Knowles*, Missionary among the Mexicans of Fresno, Cal.

#### More Boarders for Americus

This has been a prosperous year for Americus Institute. Previous to the opening we were anxious lest our enrollment be smaller than in former years, because of the great exodus of our people from this section. Several hundred had gone from within and around Americus itself. But to our pleasant surprise, when school opened the number enrolled was greater than that of any previous opening day. This increase in numbers is an increase in boarders, which is especially encouraging. The average age of the pupils is lower while the standard of scholarship is higher. Fully fifty per cent of our pupils in regular attendance are in the high-school department. The spirit and progress of the pupils convince one that the money and efforts expended for my people are not spent in vain. — *Miss Lillie L. L. Brown*, Teacher at Americus Institute, Georgia.

#### To Present Two Friends at Murrow

The people are the mission field. Let me tell you of two of mine, that they may be your friends. One lad never fails to greet me early each morning with "Good morning, Miss Dickerman." He is a little Choc-taw with no beauty of features, but with a light that beams from his face because of the loving, cheery soul that is his. He is five, round as a ball, and very fond of singing. When gloom hovers about, he is sure to bounce in with, "Miss Dickerman, shouldn't you like me to sing for you?" And the gloom disappears.

Then there is one of my piano pupils who has known for a long time that he must lose his sight. Great was his delight last fall when he began taking lessons on the piano, for he wanted to enjoy his own music when he could see no longer. His sight is now so poor that it is impossible for him to read music, but his ear for music is so excellent and his power of memorizing so great that he is making steady progress. He will certainly have his music to enjoy when the failing light shuts out the beautiful things about him. — *Miss Adelaide T. Dickerman*, Teacher at Murrow, Indian Orphanage, Bacone, Okla.

#### How Superstitions Die

Our mothers have been a great problem. We have wanted so much to get them to *thinking* for themselves. We hope that those who have found Christ will take

their stand openly, that other mothers in the neighborhood may be reached through them. Because many who have given up the old superstitions need more of the Word we have started a Mother's Class in the Sunday-school, with three in attendance the first Sunday and more promising to come. Our pastor's wife, Mrs. Bruni, teaches this class. Friday we have our first meeting for Italian mothers in the home of one of our women. Many of them are planning to bring their friends with them. Thus we are working to reach these needy homes, seeking to bring them into vital relations with Jesus Christ. The old superstitions die hard. Sometimes we feel we have gained but little, and then there comes a bit of encouragement and we take heart and go on in the work. — *Miss Clara Mayhew*, City Missionary in Los Angeles, Cal.

#### Little Gains of Little Ones

If anyone doubts the innate loveliness of the Italian let him come into my little kindergarten some morning and see the readiness with which these attractive children respond to discipline, where they have come to learn that crying for what they want, even long and hard, does not bring a it. Songs and finger plays have opened a new world for them and for the parents at home before whom everything is rehearsed. Before we begin the morning prayer some little voice pipes up, "We must speak to God now," and another, "We must speak nicely, too." When they go to the table for hand work they stand behind their chairs until I say, "Be seated," and then each little boy seats the little girl who is his neighbor before he sits down himself. I have found that the boys, having once been taught this little ceremony seldom fail to remember it; nor do the children forget to shake hands at the outer door. Only with the new children does the punishment for saying naughty words have to be administered by enforced absence from the table. These are all little things but they are encouraging to the missionary who hopes that these gains in order, courtesy, self-control and the rights for others will influence for good the future of each little life. Dear Home Mission Society Sisters, join with me in the prayer that every one of these little ones so dear to the Master, may come to

know Him as He would have them. — *Miss Helen M. Carley*, Missionary among the Italians, Batavia, N. Y.

#### How They Develop

Three years ago last summer I met Juana in her home in a small town, engaged in work common among home-keeping women and girls, that of making men's suits of the heavy cotton and linen cloth. That September she came to our school. Being older than her companions she found it difficult to take up the class-room work, but it was soon evident that she had had a good foundation in her studies. She soon began to take her place at the head of her class and by the end of the year was awarded the gold medal. The next year she did excellent work and again won highest honors, maintaining through all a certain modesty and readiness to serve others. When we needed a teacher this year for our primary grade, although Juana had not finished her normal course, we asked her to teach part of the time. She is doing well not only in the class-room but in bearing her share of the responsibility of caring for the older students. — *Miss Mabel V. Young*, Teacher at the International School, El Cristo, Cuba.

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Coleman Academy, Gibsland, La., is about to occupy a new kitchen and dining room, for which furnishings are greatly needed. Mrs. Coleman writes: "We shall be glad to receive anything pertaining to the kitchen or dining hall or sewing department and also second-hand clothing."

The sudden death of Mrs. Esther Thacker, for thirteen years matron of the girls of Thompson Institute of Lumberton, N. C., removes one of the Society's faithful and beloved workers. The bereavement is deeply felt.

Miss Dingel is missionary among the Germans of Milwaukee. One night a strange woman approached her and said, "Don't you remember me? You used to visit in our home often when the children were in your sewing school. Now they are all married, but they still sing the songs you taught them and tell the Bible stories. Your teaching hasn't been forgotten, Miss Dingel."

## BAPTIST MISSIONARY TRAINING SCHOOL

BY LILLIAN M. SOARES

### Student Chat

The B. M. T. S. students have reached another milestone. The winter term of 1917 is ended and ten blissful days of rest and recreation stretch before them. For some it means home; for others sightseeing in Chicago, the wonderful city, sewing and "patching up" and getting out the old spring bonnet for new furnishings; and for others an effort to catch up with back correspondence.

The *Beacon* staff, however, will "sight-see" only "proof"; the gay bonnet ribbons will be for them the cloth and color of the *Beacon*, all literary effort centering on material. And a great book it will be!

The contest for a B. M. T. S. Song and a B. M. T. S. Seal has closed, the song chosen being one submitted by Miss Ruby L. Anderson, who left at the close of the winter term to enter Hasseltine House, preparatory to appointment to Japan. The words are very beautiful and appropriate and the music is her own arrangement of Batiste's *Communion in G*. The design for a seal was awarded to Miss Lunetta Platt. It is a very beautiful and significant one and we hope to publish it in our next issue.

### Social Events

On February 22nd the freshmen entertained the student body at a colonial party. Beautiful and quaint colonial costumes were worn, originally designed by the students. It was an evening long to be remembered.

On February 28th Mrs. Thorpe, instructor in Public Speaking, gave a most entertaining half hour of readings from the poems of Alfred Noyes.

On the evening of March 8, Miss Geraldine Soares, daughter of Professor Soares of the University of Chicago, gave a program of some beautifully interpreted Italian and Negro readings.

### Visitors

Superintendent Jacob Bernheim of Marcy Center addressed the student body, making a strong appeal for workers among the Jews, a field which at the present time has been sadly neglected.

Dr. Bigelow of the Philippines urged of those who intended to work among foreign-speaking peoples a greater sympathy with their customs.

Dr. Thomas Moody gave a characteristic address on African missions, telling his method of dealing with the natives and of their wonderful response.

### What "The Standard" Said

"All the friends of the Baptist Missionary Training School — and there are hosts of them throughout the country — will be glad to learn of the bright outlook attendant upon the work of the school during the current academic year. President Behan has cause for deep satisfaction not only because of enrolment — almost the largest in the history of the school — but because of the splendid spirit which has characterized the work this year in the class room and the various student activities. Some time ago, when the enrolment was slightly larger than it is this year, but 25 per cent of the girls were high school or college graduates. Now the conditions are exactly reversed and only 25 per cent of the students are without high school or college training. In our judgment there is no Baptist institution more deserving of loyal support from its constituency than the Baptist Missionary Training School. No one could have been present on a recent Monday when the Ministers' Conference of Chicago attended in a body without being assured of the earnest spiritual life evident in the atmosphere of the school." — *Issue of March 3.*



### FROM HERE AND THERE

Miss Sarah E. Noyes of New York City told her little Italians the story of Elijah and taught them the verse: "What time I am afraid, I will trust in Thee." And the little ones are telling her now they aren't afraid of the dark any more.

The Society records with sincere sorrow the death of one of its most loyal workers, Mrs. Emily A. Spencer of Suffield, Connecticut. She had for several years been a state director for the work of the Society in Connecticut and given of her time and means for its advancement. Her loss is deeply mourned.

Miss Florence M. Rumsey of Seattle, Washington, writes: "The women of Seattle were greatly pleased with the Japanese Baptist Church because 14 attended the Ruby Anniversary banquet and 35 of our church women made each a gift of 40 cents each, paying Miss Mills-paugh a total of \$14 on the day of the banquet. Three more women have decided to be baptized."

An interesting fact was revealed recently in the publishing of the little coin-holders which are being used among the colored people and elsewhere for the raising of funds for a memorial for Sister Moore. These "gleaners" as the Negroes called them, were made by the Dennison Company, had a beautiful picture of Miss Moore on one side, and contained holes in which ten dimes could be pasted. In the process of manufacture, so many of the employees of Dennison's, recognizing the face of Sister Moore and being familiar with her work, asked for these coin-holders that the Dennison Company had to ask the Society to distribute a number of the "gleaners" among those who wished to do something for the beloved "Heroine of the Cross."

The cost of printing has risen. Therefore, if you have to pay three cents for a leaflet on your favorite missionary, where before you paid two, put it down to the increased cost of living. The price of paper is exorbitant but we have to pay it.

## THE OPEN FORUM OF METHODS

### SUGGESTIONS FOR SPRING GARDENING

BY ESTELLA SUTTON AITCHISON

"O painter of the fruits and flowers,  
We thank thee for thy wise design  
Whereby these human hands of ours  
In nature's garden work with thine."

Readers of THE OPEN FORUM are cordially invited to become active members of "The Spring Garden Club," not only for mutual profit but for the purpose of placing choice products on the market within easy reach of all.

Agriculture is no longer a matter of holding tight to the old plow handles with eyes fixed alternately on "the red barn to the north and the well sweep down in the south pasture, just the way grandfather used to do." Even China has gone past that. The very best preparation of mind and heart is none too good for scientific farming nowa-

days. Science has invented no substitute for the beneficent influences of sunshine, wind and rain. God still has his world-old pre-eminence; and wisely to cultivate, whether in garden soil or human hearts, is to enter into the Great Partnership. But God never supplies the equivalent for our level best nor performs harvest miracles to supplement our inefficiency. "Dependence on God" during drought and famine in the mission circle is too often the pseudonym of human laziness. In a determination to become efficient gardeners, shall we now map out our task briefly?

1. *Preparing the Soil.* A successful pastor's wife said recently: "After serious backsets, our women have at last adopted nearly all the advanced methods of our great denominational program. At first, a few of us who attend the Northern Baptist Convention and also are saturated with the new things in missionary literature tried to graft the latest things instantaneously on our mis-

sion circle, the young people, the Sunday-school, etc., before our people were really convinced, as we had been, that the new things made for higher efficiency. The result was a reaction against really good methods. We have been obliged to make a more conservative but sure-footed approach by creating an atmosphere through adroit suggestion, addresses, circulation of missionary literature, and free discussion. Now when a step is finally taken, the conservatives often think it is on their own initiative." This point is well taken. Most of the features of our denominational program, having been well thought out and tested, represent a maximum of efficiency. Your church needs them, adapted of course to local conditions: but first prepare your soil, which, more than likely, is set in sun-baked conservatism. Will those who have been successful in this branch of mission-circle gardening please send us suggestions?

2. *Laying Out the Garden Beds.* A New England mission circle president says: "We have gone even a step in advance of the down-to-date woman's society which combines ladies' aid and mission circle features. We have 'The Immanuel Woman's Association' embodying missionary, aid and social service features. Under our president are a first vice-president, who is superintendent of the entire missionary department and has under her the program committee (conducting missionary study, storytelling and benevolences in the Sunday-school) and the missionary needs committee (supplying from time to time, the needs as, published in *MISSIONS* and the denominational papers); a second vice-president at the head of the benevolence department and having under her the work, house and relief committees; and a third vice-president who directs the social, hospitality and luncheon committees. Our programs are planned to cover all these departments, part being based on the home and foreign study books and part incorporating addresses by missionaries and a variety of social service workers. The first Wednesday of each month is Church Day with an all-day meeting, including sewing in the morning, luncheon and an afternoon program. The third Tuesday evening of the month is given over to a program, refreshments and social at the home of some member. In this way we

cover the entire field and appeal to all classes of people."

What do you think of this form of organization? Have you one that you think is more effective?

3. *Planting the Seeds.* What fresh and effective ways have you of working up missionary material into programs, including those for special occasions, such as the autumnal rally, the thank-offering meeting, etc.? How do you present missions in the Sunday-school?

What are you doing to interest your young men and young women? Your juniors?

How do you induce your people to read missionary literature, including books?

What is your plan for study classes?

4. *Harvesting.* Not all of the harvest need be relegated to the end of the world. We have a right to expect results each year in a properly cultivated garden. The woman's objective in the Five Year Program calls for an annual harvest in the number of women, young women, children and Sunday-schools enlisted, the number of subscriptions to *MISSIONS*, an increase of gifts, etc. What local objective have your women adopted and how are they trying to attain it?

In the interests of the World Field, we desire to look into a large number of local gardens and report their methods of agriculture. Address all communications to editor of this department, Mrs. Estella S. Aitchison, 53 Lombard St., Newton, Mass.



#### Look for the Literature at the N. B. C.

It is the Ruby Anniversary year of the Woman's Home Society, as every woman knows. And it is a safe guess that the Publishing Committee of that Society will let no such gala year pass without presenting some especially attractive and useful literature. Make it a point then, all ye who will attend the Northern Baptist Convention, to seek out its literature booth and partake of the good things set forth there. Here are some of them:

*The Coming of the Dawn*, a new leaflet on Central America (5 cents).

*Ocean to Ocean, 1916-1917*, instructive as all other editions, and more attractive than ever because a Ruby Anniversary number (15 cents).

*Angel Island, the Ellis Island of the Pacific*, a unique and fascinating story of the oriental immigrants, written by Mary E. Bamford (25 c.).

New Mite-Boxes for women and children, walled cities and the march of a host. *Read Joshua!*

*Read Joshua!* For the coming year one must have a special pocket edition of Joshua. *Read Joshua!* (3 c.)

The New Study Books for 1917-1918: *Missionary Milestones*, for Senior Study Classes. (Paper covered copies 35 c. each; cloth, 57 cents each, teacher's supplement 5 c. each.) *Bearers of the Torch*, for Junior Study Classes. (Paper 29c. each; cloth 45c., teachers' manual 10 c. each.)

Sketches of the missionaries who appear in *Missionary Milestones* and who have borne the banner of the W. A. B. H. M. S. (2 c.)

*The North American Indians*, a new addition to the Pocket Edition Series in Home Missions (2 c.).

A packet of children's stories done up in a most attractive envelope, prepared especially to be taken home to the children (25 c.).

*The Twenty-Third Psalm as rendered in the Indian Sign Language*, by Isabel Crawford, a new and attractive edition with a most artistic cover, just off the press. (25 c.).

Literature Department,

2969 Vernon Avenue, Chicago, Ill.



### Birthday Prayer Calendar for May

The names of all those who are working under the Woman's American Baptist Home Mission Society appear in this calendar on the dates of their birth. It is just an opportunity to give special attention to the prayers which they need all the time.

May 10. — Miss Luz Heath, field worker, 34 Hidalgo, 54 Interior II, Mexico City, Federal District, Mexico.

May 12. — Miss Annie Amundsen, missionary among the Scandinavians, 1412 S. 23rd St., Tacoma, Washington.

May 13. — Miss Ada F. Morgan, Superintendent of the Fireside Schools, 612 Gay St., Nashville, Tenn.

May 20. — Miss Kate E. Gale, matron at Virginia Union University, Richmond, Va.

May 23. — Miss Amalia M. Patz, missionary among Poles, 762 American Ave., Milwaukee, Wis.

May 24. — Miss Rose M. Anstey, city missionary, Box 501, Scottsbluff, Nebraska. Miss Minnie B. Timson, teacher at Spelman Seminary, Atlanta, Ga.

May 26. — Miss Isabel Crawford, missionary among the Indians of western New York, Redhouse, N. Y.

May 28. — Miss Lucy Hale Tapley, President of Spelman Seminary, Atlanta, Ga.

May 29. — Miss Amelia Paulini, missionary among mixed populations, 227 Grand View Blvd., W., Homestead, Pa.

May 30. — Miss Elvira Cavazos, teacher at International School, Monterey, Nuevo Leon, Mexico.

June 4. — Miss June L. Barber, missionary among the Italians, 291 Hamilton Ave., Trenton, N. J. Miss Amelia Bartel, 3017 E. 81st St., Cleveland, Ohio. Miss Frances Rodgers, teacher at Benedict College, Columbia, S. C.

June 5. — Miss Mary E. Berkley, missionary among the Chinese, 266 1-2 6th St., Portland, Ore.

### New Associational Directors

Indiana — White Lick Asso. (Y. W. & Ch.), Miss Letha McCormack, Clayton.

New York (E) — Rensselaerville Asso., Mrs. Cyrus Aldrich, Preston Hollow.

### Wants of Missionaries

#### CHINESE

Miss Jennie J. Egli, 533 Merrimac St., Oakland, Cal. — Clothing for girls and boys from one to nine years of age.

#### CITY MISSIONS

Mrs. Edith Sturgill, 3633 S. 23rd Ave., Omaha, Neb. — Sewing-machine.

Miss Rose Anstey, Box 501, Scottsbluff, Neb. — Primary and beginners' cards.

Miss Mary Hyndman, Aiken Institute, Morgan and Monroe Sts., Chicago, Ill. — Children's clothing, especially for boys.

#### INDIANS

Miss Grace Dowd, Crow Indian Mission, Pryor, Mont. (Freight and express, Edgar). — Postal-card patchwork, not basted.

Miss Nora Swenson, Saddle Mountain, Okla. (Freight and express, Mountain View, C. R. I. & P. R. R.). — Quilt linings and cotton batts, colored yarn for crochet work, bone and steel crochet hooks.

Miss Mina Morford, Indian University, Bacone, Okla. (Freight and express, Muskogee). — Bath towels.

Miss Adelaide T. Dickerman, Murrow Indian Orphanage, Bacone, Okla. (Freight and express, Muskogee). — Library paste, drawing-paper and crayolas.

Miss Emma C. Christensen, Auberry, Cal. (Freight and express, via El Prado). — Unbasted quilt blocks, quilt linings, white cotton blankets for hospital.

Miss Elizabeth Glick, Saturno Bldg., Reno, Nev. — Phonograph records, cut, unbasted patchwork.

#### ITALIANS

Miss June Barber, 291 Hamilton Ave., Trenton, N. J. — Dolls and toys for use in kindergarten, building blocks, blunt scissors.

Miss Ruth M. Nelson, Franklin Square House, 11 E Newton St., Boston, Mass. — Kindergarten supplies: pictures to color, scissors, cards to sew, colored paper strips for chains, pictures for scrap-books, cambric for scrap-books, sewing materials, cloth for sewing bags and aprons.

#### MEXICANS

Miss Berta Uriegas, 6 a de Humboldt, No. 8, Puebla, Mexico. — Complete Four-year Junior Course of Keystone Graded Sunday-school Lessons.

Miss Virginia Trevino, International School, Monterey, Mexico. — Pictures for children.

#### MINERS

Miss Elizabeth Carr, Box 213, Oak Hill, W. Va. — Raffia and reed.

#### NEGROES

Miss Julia I. Rogers, Benedict College, Columbia, S. C. — Some up-to-date books for library, either stories or text-books, which may be used for reference work.

Miss Helen Farquhar, Spelman Seminary, Atlanta, Ga. — Sewing-machine, pencil sharpener, ten copies of "Lamb's Tales from Shakespeare."

Miss Julia A. Watson, 2021 Marion St., Columbia, Tenn. — Material for sewing bands, basted work, women's and children's clothing.

Miss SaBelle Davenport, Jeruel Baptist Institute, Athens, Ga. — Dishes, bedding, napkins, kitchen utensils, tape measure, scissors, needles, remnants scraps, thimbles.

Miss J. L. Fowler, Americus Institute, Americus, Ga. — Chairs, bedding, old pieces for ironing-board covers.

Miss Lucy Alexander, Box 43, James City, N. C. — Cretonne and silkateen.

Miss Henrietta Bedgood, Baptist Academy, Dremott, Ark. — Bedding, material for curtains, table linen.

Mrs. Darthula Ghee, 719 S. First St., Clarksville, Tenn. — Box or barrel of spring clothing for women and children, white and colored crochet cotton, crochet hooks Nos. 7 and 12, Sunday-school papers and good books for boys.

Miss Christine Bossen, 1703 Monroe St., Vicksburg, Miss. — Natural colored raffia.

Miss Dixie Williams, Hartshorn Memorial College, Richmond, Va. — Linen for single beds.

Miss Kate Gale, Virginia Union University, Richmond Va. — Stools or chairs for class-room, sheets and pillow cases for single beds.

# MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. In what year was Nashville Institute founded?
2. "In its probable effects upon the world ——" Finish the sentence.
3. What is the population of Cleveland and who gave the name to the city?
4. What is the President of China reported to have said about Confucianism?
5. "We can also resolve that ——" Finish the sentence.
6. In 63,000 American homes, how many were found without a Bible?
7. Where is Camp Carey?
8. How many students are there in our Home Mission Negro schools, in round numbers?
9. In what year was the name Nashville Institute changed to Roger Williams University?
10. After the first baptism among the Pwo Karens, how many years was it before the first thousand converts were gained?
11. What was the verse Miss Noyes taught her little Italian girls in New York?
12. What does a class of three girls about ten years old wish to do?
13. Into how many languages and dialects have missionaries translated the Bible or portions of it?
14. Where did Sherwood Eddy have an audience of 17,000 church folks at a missionary meeting?
15. What piece did Anna Wisniewski recite?
16. What is the first sentence of Shows-a-Fish's message to Dr. Proper?
17. "Our interest in Missions is ——" Finish the sentence.
18. What was the amount of the check which the "Song of the Quarter" brought?
19. What did the Japanese husband say his wife wished to learn?
20. What does the name S. O. S. Class mean?

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## Here is a New Suggestion for Young People A Reading and Study Course in Missions

It has been suggested by one of the young people's leaders, with the approval of his state colleagues, that it would be a decided help to the cause of missionary education if *MISSIONS* could provide some means by which the material found in its pages might be used, in the same manner as the missionary text books are used, by study classes that do not feel at first like taking up the text books, or by individuals who do not wish to enter definite study classes at present, but would be interested to follow the course proposed. To make the work effective, the suggestion includes also a monthly test, using the questions in the "Question Box." To those attaining a rank of 70 per cent for the year, a certificate will be given, with appropriate seal and room for added seals provided the work is carried on successfully for a second and further years. This certificate may be signed not only by the Editor of *MISSIONS*, but where desired by the President of the Young People's Society to which the contestant belongs, and the pastor of the church. *MISSIONS* will indicate a program of reading each month.

We are disposed to give this suggestion a trial. It is intended not to interfere in any wise with study classes, but to lead up to them on the part of those who are not ready at once to join such classes, either because they require too much time and study, or for other reasons which keep

many young people from undertaking the class work. Our object is purely supplementary and stimulative. We are sure that those who take up this simple course in *MISSIONS*, whether in groups or individually, will be disposed to enter later into more formal study classes, when they have discovered how interesting and educative mission study is, in whatever way pursued. If our proposition is approved, it should lead to having a copy of *MISSIONS* on file in every young people's society at least, so that it might be used by those who are not subscribers individually.

With this issue, therefore, in order to test the idea and find out whether it meets with approval and is helpful, we give a suggested course of reading and study. Members of societies who enter the course in groups can report through the leader, others send the answers directly to *MISSIONS* Question Department. The successful contestants will not only receive a certificate, but will be entitled to the same prizes offered to all, namely, for correct answers to all questions during a year, a book of value; and a second prize to those who answer correctly 200 of the 220 questions. Those who enter the Study Course should add to name and address the letters S. C. so that they may be distinguished as desiring a certificate.

Now let the responses come in



# MISSIONARY PROGRAM TOPICS FOR 1917

JANUARY.	The Foreign Missionary.
FEBRUARY.	Baptist Foreign Missions.
MARCH.	Missions and Peace.
APRIL.	The Need For Training.
MAY.	The Gospel Afloat and Awheel.
JUNE.	The Bible and the People.
JULY.	The Bible a Missionary Book.
AUGUST.	The Northern Baptist Convention.
SEPTEMBER.	The Mission of our State to the Nation and the World.
OCTOBER.	The Italian in America; what can we do for Him?
NOVEMBER.	The Italian in America; What can he do for Us?
DECEMBER.	Missionary Mile-stones.



## JUNE TOPIC: THE BIBLE AND THE PEOPLE

1. Opening Hymns
2. Prayer
3. Hymn
4. Scripture: II Peter: 1.
5. Hymn
6. Short talk by Pastor on "How We Got Our Bible."
7. Three five-minute talks based on leaflets:
  - "The Bible and the People."
  - "The Bible Popular and Powerful."
  - "Bible Work of the American Baptist Publication Society."

### NOTES

These leaflets may be obtained by addressing the American Baptist Publication Society,  
1701 Chestnut Street, Philadelphia.

## MISSIONS' READING AND STUDY COURSE

*(From contents found in this issue)*

1. School Visitation in the Southland (364). Value and need of the Home Mission Schools. Read also article in April issue, under same title.
2. Reborn Russia. The chief autocracy becoming a democracy (369).
3. What Have Missions Accomplished? (382).
4. News from the home and foreign fields as found in Helping Hand, Tidings, Far Lands and Home Lands, etc.



## FROM THE EDITOR'S NOTE BOOK

¶ "The Evangelistic Experiences of a Colporter in Western Nebraska" in March MISSIONS were by error attributed to C. H. Bunell, of Alliance. They were, in fact, the experiences of Rev. A. A. Layton, at present pastor of the First Baptist Church of Alliance, formerly colporter on Auto No. 14. While a colporter, Mr. Layton had some really thrilling tours, one of them a drive of some 300 miles over the Cumbres Pass of the Rocky Mountains. What he learned as colporter must come in good play in his work as pastor.

¶ Dr. F. P. Haggard has become a Secretary of the Laymen's Missionary Movement. He will take charge immediately of the Armenian and other war relief work which the Movement has in hand, and the publicity work of the Movement will be under his direction. We congratulate the Movement and Dr. Haggard, who will bring to it his executive ability, wide acquaintance and initiative.

¶ Reporting in *The Missionary Voice* the tenth annual session of the Council of women for Home Missions, Mrs. R. W. MacDonnell says: "Mrs. George W. Coleman, of Boston, had been president of the body since its beginning, and the delegates were made sad by the fact that she declined to stand for reelection. She has blazed the path, and her uniform courtesy has endeared her to every member. Mrs. Fred Smith Bennett, of New York, was selected as her successor." This is a well deserved tribute to the first Vice-President of our Woman's American Baptist Home Mission Society. Mrs. Coleman's service in the interdenominational council has been great, and widely recognized.

¶ We find in *Home and Foreign Fields*, the new combined periodical of the Southern Baptist Convention, an article by the editor on our Five Year Program, with the suggestion that "a similar program, carefully and prayerfully worked out, would

serve to stir the churches mightily." True. This combined monthly, by the way, is the first missionary magazine of up-to-date typographical appearance that we have seen from Southern Baptists. It is of the paper rather than magazine size, and contains thirty-two pages, or about the equivalent of 64 pages of the size of MISSIONS. The type, paper and make-up are excellent, and we congratulate Editorial Secretary I. J. Van Ness and Editor G. S. Dobbins on the interesting product they are turning out as a result of the Convention action last year. The subscription price is fifty cents a year.

### The Northern Baptist Convention

#### OFFICIAL NOTICE

The next meeting of the Northern Baptist Convention will be held in Cleveland, Ohio, May 16-23, 1917. The By-laws provide for delegates as follows:

"Article I, Section 1. The Convention shall be composed of accredited delegates appointed as follows:

"(a) Any Baptist church in the United States may appoint one delegate and one additional delegate for every one hundred members.

"(b) Any Baptist State Convention may appoint ten delegates and one additional delegate for every ten District Associations included in it, above the first ten.

"Sec. 2. Accredited officers and members of Boards of Managers of cooperating organizations shall be delegates *ex-officio*.

"The accredited officers and members of the Boards of Managers of the Woman's Missionary Societies auxiliary to or cooperating with the American Baptist Home Mission Society or the American Baptist Foreign Mission Society shall be delegates *ex-officio*.

"Officers and members of committees of the Convention during their term of service shall be delegates *ex-officio*."

*Written credentials* will be insisted upon and no one can register without them. A registration fee of \$1.00 will be charged to cover the expenses of the Convention Bulletin, and the printed reports, and the traveling expenses of speakers appointed by the Executive Committee. No officer of the Convention nor any member of the Executive Committee has his expenses paid. An additional fee of 50 cents will be charged for those who wish the Convention Annual. This does not cover the cost of printing and distributing the Annual. The balance of the expense is paid from the Convention treasury.

There are no blanks furnished for credentials. The following form is suggested:

"This is to certify that..... has been appointed by the..... church (or State Convention or *ex-officio* a delegate to the Northern Baptist Convention meeting in Cleveland, Ohio, May 16-23, 1917.

"Signed by (Church or Convention Clerk.)"

The Local Committee of Arrangements in Cleveland will publish in the denominational press details for the guidance of delegates to the place of registration in Cleveland.

W. C. BITTING, Corresponding Secretary.



#### Dr. Levering's Church Work at Secunderabad

During the more than twenty-five years since this work was established, scores of men have become followers of Christ and gone to the ends of the earth, establishing Christian homes. Many have kept in touch with the various missionaries for years, testifying to the permanence of the work. Two men who have been helped spiritually by this work are working as missionaries in our mission today. Others have gone to the battle fields of North India, South Africa and Europe, and after showing their comrades for months and years how a Christian should live, have shown them how a Christian can die. Testimony to the power of this life and death have also found their way back to the mission house to encourage the workers to go on with this grand work. Thus from this center of influence other centers have grown, and the circles widen and widen. Eternity alone shall reveal what is being accomplished.

In these experiences the Leverings share the joy their predecessors have experienced, and during the months since this war broke out again and again they have gone to see the soldiers—to whom they have been father and mother, pastor and friend—start out for active service. The letters come back, sometimes telling of the death of those who have been their spiritual children, telling of lives lived close to God, and of the trials and triumphs. Letters go to the front with cheer, encouragement and advice. It has been Mr. Levering's privilege to baptize some converts from the Indian regiments also on the eve of their departure for the battle fields of Europe.—Mrs. J. S. TIMPANY.

#### Human Nature

We have been laying brick drains in connection with the school and I have been working with the boys to get the proper

slope so as to carry off all the water. Of course, we have had to work by line to have all straight and true. One morning I found one of the older boys with a very crooked row of bricks but with the line well drawn over and fastened down by a little stone in the center of his last brick. I made him stand at the end of his row and see what was happening and told him he was doing with that line what a great many people try to do with God's law. We go our own way but draw the commandment as far as we can out of its setting to fit our lives and make them seem as straight as possible. He saw the point and his work since has been really straight and true, and I hope his whole life may feel the same influence.—A. H. HENDERSON, M. D., Taunggyi, Burma.

#### Hopeful Signs

The Bible is studied in English by Indian university students. This is true of both curriculum Bible study, which usually exists daily in the Christian colleges, and also in the small voluntary classes, held in clubs and hostels. While this book has been translated into the majority of the 405 or more separate languages and dialects of India, college men usually choose the English version. Indeed, many students enter the Bible classes with the sole object of learning to read and speak better English.

Recently an audience of 17,000 was addressed by a visiting speaker. It was church folks at a missionary meeting. Sherwood Eddy, the visitor, in speaking of this Syrian Church at Travancore, said, "It was the largest Christian audience we had ever seen. There seemed to be acres of humanity." And the best part of the report is that though this ancient church has been peacefully asleep for 1,000 years, it is now aroused to a sense of urgency in evangelism.

¶ Li Yuan Hung, President of China, is reported to have stated in an interview with a missionary, that Confucianism is inadequate for a democratic form of society. The three kang of Confucianism demand submissive loyalty to the ruling autocrat, to father, and to husband. New China demands a religion not based upon caste and aristocracy. This the new Presi-

dent finds in Christianity. He says: "The principles of freedom and equality inculcated by the Christian religion are bound to prevail in China. The young men and women in this land who have been taught these principles are to be depended upon. They make good, strong citizens of the republic." We have much to hope for under the new regime.

## MISSIONARY SNAP-SHOTS

### Africa

A new responsibility has been placed on the missionary staff at Banza Manteke by the addition of Lukunga and Palabala to their field. New men and women are urgently needed. In the meantime the present staff at that station are bearing heavy burdens without discouragement or complaint.

Numerous expressions of delight and enthusiasm are coming from the Congo field because the long-desired and greatly-needed hospital is soon to be built at Banza Manteke. One missionary home on furlough is impatiently awaiting the time when he can return for work on the new buildings.

### Assam

During our blustering month of December, Rev. O. L. Swanson, the Billy Sunday of Assam, was visiting Jorhat with his "family of tents." He and his workers were busy from morning to night and had larger audiences than could be confined under the flap-wings of the old mother tent so that overflow meetings had to be conducted. Imagine the children's meetings where 200 little Hindus and Mohammedans learned to sing "Jesus Loves Me!"

The common necessities are continually growing more expensive throughout Assam because of the war. The Jorhat Christian School is especially hindered just now because the government found it necessary to discontinue aid until the end of the war and at the same time the home board was obliged to make a cut of 20 per cent. in the appropriation.

### Burma

From the Kengtung station in northern Burma the gospel is being carried gradually into untouched portions of China although not without official opposition. During an evangelistic tour last year, the missionaries were compelled to leave a group of villages because the officials felt that the baptism of some 700 villages was altogether too much.

After the first baptism among the Pwo Karens in 1840 it was forty years before the first thousand converts were gained. The second thousand came in twenty-five years and the third in ten. In the last two years the number has advanced well toward the fourth thousand.

### Bengal-Orissa

Twelve converts were baptized at the little Christian village of Metrapore recently, five of whom had come from Roman Catholicism. The remaining seven had been won from heathenism.

### South India

We are reminded by Rev. Frank Kurtz of Madira that the number of missionaries now in India is less than the number twenty-one years ago when he first went to the country. But the number of Indian helpers is steadily increasing, more than 8,000 baptisms were reported in the last two years.

Even in that supposedly hottest of hot countries, India, the mercury in the thermometer occasionally sinks to a lower level. For the first time in two decades men wore overcoats in the generally hot month of March.



At Balasore the Christian community is rejoicing in the completion of extensive repairs in the church building, including an entire new roof and a new floor. About half the expense was met by the native Christians.

#### China

We see an example of the good influence of a Christian school upon a whole educational system in an incident which occurred at Shaohsing a few months ago. The government school officials decided to hold a field day and invited our Yuih Dzac school to join with them. The head Chinese teacher, Mr. Mo, promised hearty co-operation if another day was selected for the event. The officials had chosen Sunday. Out of consideration for the Christian school, the day was changed and the athletic meet was held on Saturday — and probably always will be hereafter.

At the recent associational meetings at Ungkung, one of the most lively discussions concerned equality between men and women. The Chinese women are growing bold! It was not many years ago that they considered themselves disgraced if they learned to read.

Rev. A. D. McGlashan and his wife went to Swatow, China, in 1914. He writes to *Word and Way*, saying that the South China Baptist Conference was a good one, at which God met with them in power. "We too have our five year program. In accomplishing our part, we must stress heavily each of the three types of work: the evangelistic, educational and medical."

With regard to the value of foreign missions, the longer the residence out here the higher the appraisal of their worth. One, before he gets the grit to say "good-bye" to America, has to have a faith in missions that is far from uncertain; but it is only a faith. Now after more than twenty-five months out here we *know* whereof we believe. This is a wonderful people, remarkably open-minded toward the gospel, at present with a bare fraction of a per cent. of its numbers professed believers. What a field! What an opportunity to enthuse the most cold-blooded! What miracles have been performed in thousands of lives! Yet the thought of our fewness up against an awful many! God grant the Christian world will rise at once to the opportunity! May the Galilean enter to rule these rapidly emptying houses! — *Rev. A. D. McGlashan, Swatow.*

#### Japan

Our Baptist Theological Seminary in Tokyo is rejoicing in the addition to the faculty of Dr. Kawaguchi who has just returned to Japan after a number of years of study in America. The school is expecting to establish permanent headquarters in the former Duncan Academy building.

The Sarah Curtis Home School has this year added several diploma teachers to its faculty which brings nearer the possibility of government recognition.

#### Philippine Islands

Work begins at the training school in Iloilo at the unpopular hour of 5.30 A.M. and continues long after the eight hour day has been completed — and yet the school is filled to overflowing!

We may perhaps understand why our missionaries have to beg, borrow or buy automobiles to use in their evangelistic tours after learning that on a Sunday preaching trip, Rev. H. W. Munger and his assistants rode ten miles in a one-seated ox cart which went at the rate of a mile and a quarter an hour. Mr. Munger suggests that the ox may have remembered that it was Sunday.



#### Foreign Missionary Record

##### ARRIVED

Miss Irene Chambers from West China at San Francisco, March, 1917.  
Miss Ruth D. French from Japan at San Francisco, January 15, 1917.  
Rev. C. L. Maxfield and Mrs. Maxfield from the Philippines, at Seattle, February, 1917.  
Rev. and Mrs. C. B. Tenny from Japan at Vancouver, February 27, 1917.  
Rev. J. C. Humphreys, M.D., and Mrs. Humphreys from West China at San Francisco, March 9, 1917.  
Mr. and Mrs. H. J. Openshaw from West China at San Francisco, about March 11, 1917.  
Rev. and Mrs. W. E. Wiatt from Burma at Vancouver, March 4, 1917.

##### SAILED

From San Francisco, March 12, 1917: Rev. and Mrs. L. W. B. Jackman and two children, Sadiya, Assam; Mr. C. H. Whitnah, Rangoon Baptist College, Rangoon, Burma.

##### BORN

To Rev. and Mrs. H. I. Frost of Balasore, India, December 7, 1916, a son, Gordon Harold.  
To Mr. and Mrs. J. E. Moncrieff of Chengtu, West China, March 17, 1917, a daughter.  
To Rev. and Mrs. G. W. Lewis of Ungkung, South China, September 8, 1916, a daughter, Martha Grace.

##### MARRIED

Miss Lena Tillman of Mandalay, Burma, and Rev. B. C. Case of Henzada, Burma, January 22, 1917.

##### DIED

At Washington, D. C., March 3, 1917, Miss Elizabeth Lawrence for over forty years a missionary in Burma.

## ESPECIALLY FOR YOUNG FOLKS

### The Song of a Quarter

It was a beautiful Easter morning in Brooklyn. I was being whirled along the elevated over the top of the great city which was dressed on that day in its brightest. My destination was a small Baptist church in the outskirts of the city and as I traveled along my thoughts were of the day and the great city about me.

A lady got on at one of the stations. She looked weary and as though her lot in life had not been an easy one. There were no flowers in her hand as in the hands of so many on their way to church, and when she seated herself I saw it was with great difficulty, for she was crippled.

My message that morning was an Easter message illustrated by what Easter has meant to Burma. The lady with the worn face came into the church and took a back seat. After the service a number of warm-hearted people came forward to speak to me and one said a lady in the rear would like to see me, so I went back and found her to be the crippled lady. She had very little to say, but with heart and eyes full she pressed my hand with a quarter of a dollar, then was soon lost in the crowd again.

There had been no appeal for gifts directly or indirectly and she was the only one who had been moved by an impulse to aid the work unasked. The quarter was slipped into my vest pocket with the thought that this gift was in a special measure a sacred trust and I must seek to multiply it. That afternoon at an appointment in a down-town city mission in New York, after the service was over, while sitting in the parlor with some friends of the Mission I took out the quarter and told its history. It happened that a wealthy Episcopalian was present and heard it. Two days later a check for \$100 was received by me to help build a boys' Dormitory in Burma. So one good deed calls forth another. The song

of the quarter has blessed the giver, and others who heard the story; so it will continue to wend its way through the years in Burma doing good and gathering its harvest with a song.

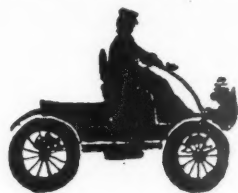
C. E. CHANEY,

*Missionary in Maubin, Burma.*

### A Children's Cemetery

In Kobe, not far from the Buchanan home, is a little triangle. Do you know what that means? This small, three-sided piece of ground is enclosed by a red brick wall and has a tiny iron gate opening into one side. I wanted to see what this triangle was for so I peeped in. And what do you suppose I saw? Tombstones! Low, thick pieces of granite, square at the base and a round ball of granite at the top, and hung around the tombstones were tiny, white cotton aprons! The aprons were mighty dirty, for it had rained on them, but there was a poor old woman straightening them out and placing before them pictures painted on wood. Isn't this strange? What do you suppose she meant?

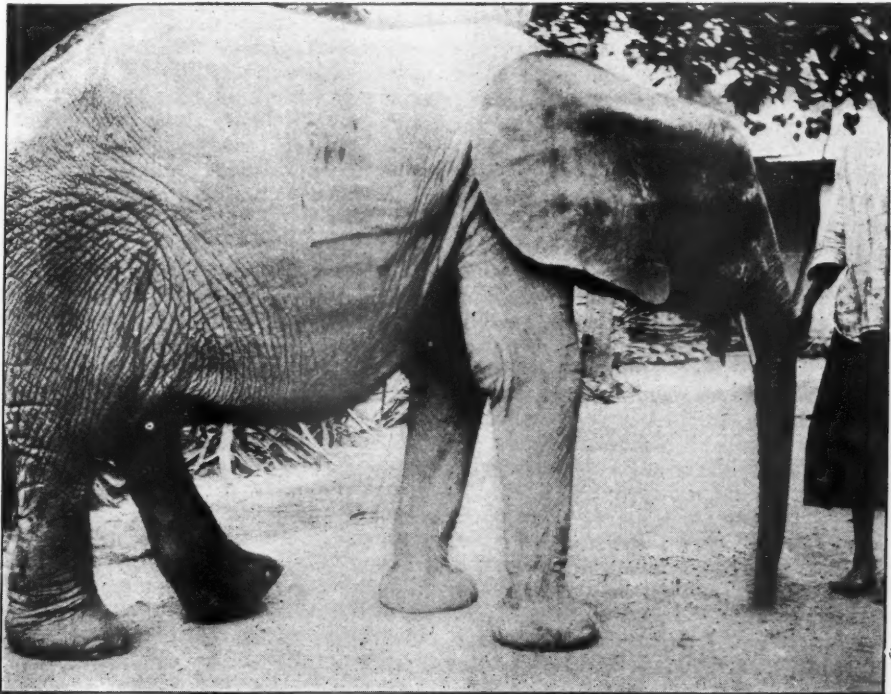
Why, these are the graves of babies and the Japanese believe that there is a special god who takes care of babies, named Jijo San, and that he likes to have aprons tied on their babies' tombstones as a token of dependence upon him. The pictures were of women worshiping and represent the babies' mothers worshiping the babies' spirits! They don't know of Jesus who took the little children up in His arms and blessed them and said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of Heaven."



## Missions in Pictures for the Juniors



SOORIAPETT, SOUTH INDIA, HAS A MISSION SCHOOL AND HOSPITAL, AND THE BOYS ARE HERE SEEN CHOPPING WOOD, AS A PART OF THEIR MANUAL TRAINING EXERCISE. THERE ARE 2 CHURCHES WITH 2,000 MEMBERS ON THE FIELD, AND 12 SCHOOLS. POPULATION 300,000.



A FRIENDLY ELEPHANT AT FRENCH TRADERS, CONGO BELGE



### The Result of Inspiration Gained in One of Our Home Mission Schools

The following interesting letter from William N. Jones, a young colored worker in the Social Centre at Memphis, shows what a large factor one young man inspired for service can be in the bettering of conditions among the poor of his own people in a large city.

During the last two years of my college life at Benedict College, I was connected with the extension work of the Y. M. C. A. This work, together with the general missionary atmosphere of that institution, turned my mind to the more serious aspects of human life. Many afternoons after school hours I spent much time investigating, on my own accord, the conditions among the very poor people. After I collected the data, I studied until late hours at night, trying to formulate some practical plans of betterment. When I finished my college course I began in earnest the study of social and economic conditions among colored people, but it was not until I had the privilege of observing some of the work at Hull House, while studying at Chicago University, that I formed any definite plans of social uplift work. These plans led to my present efforts here in Memphis, which may be summarized as follows:

We have succeeded in establishing one settlement house, and raised more than half the cash for a \$10,000 building. Four people give their whole time to day nursing, domestic science and other social extension work. Besides this there are a number of visiting workers who add materially to the varied activities of the Centre.

We have placed some equipment on three public playgrounds. This division of our work is under direction of the Municipal Recreation Commission. During the summer we have here playgrounds directed by young women.

At two of the public schools we are conducting weekly social centers. These weekly gatherings are community gatherings and the entire families attend,—there being some activities for all. We have practical domestic demonstrations for mothers, a community civic club for fathers

social hours for young men and women, and games and story hours for the children. The domestic science equipment is thus used for community uplift. There are health talks often and lectures, with an occasional community conference where individual and every-day problems are discussed.

A Child Welfare Committee organized by us has done much good in creating community interest in "*other people's children*." The idea is to see that every child is given a chance of normal, moral and physical development so that he can take his place alone in the struggle for existence.

### A Sunday Afternoon at Spelman

It is Sunday afternoon at Spelman. A physician has just called up to see if a poor woman can be accommodated in the hospital. Yes, they can take her, and a room is made ready at once, and in a short time the ambulance arrives bringing a young woman of twenty-six who is desperately ill with pneumonia. Her two little girls, four and six years of age, are brought along and must be cared for, so room is made for them in the Leonard Street Orphanage hard-by.

But what was the home from which she was brought? This young mother had lived in a little three-room cabin with husband, children and mother-in-law. All three adults of the family were very ill when neighbors sent a call to a former Spelman girl, now a graduate trained nurse, to go to their assistance. The situation would have baffled a less heroic spirit, but Jessie was glad to do her best in this trying position. The husband and father had the front room, and a fairly comfortable place; the mother with her baby girl occupied the child's bed in the second room and the grandmother was in the large bed in that same room. The child was ill with whooping cough. Beyond these two small rooms there was a tiny kitchen. The other child, the one well member of the family, was being cared for by a friend.

As the young nurse followed the doc-



tor from patient to patient her heart sank within her, but she carefully noted every direction and upon his departure quickly set to work to clean up the rooms, and make her patients as comfortable as possible under the circumstances. Then followed long days and longer nights of vigil. There was little money to do with, but occasionally a neighbor, poor herself, gave her a nickel or a dime and with these contributions added to the contents of her own small purse, she bought milk, crackers and eggs, and in this way managed to supply nourishment for her patients. It soon became plain that the man had not long to live and he was a sinner. Jessie must talk with him. Carefully and prayerfully she opened to him the way of life and she had the joy of believing that he had accepted Jesus Christ as his personal Saviour. One morning he sang weakly the first stanza of "Am I a Soldier of the Cross, etc.," and shortly afterward he had gone to the great beyond. This brought new and trying duties on the nurse, for the body must be cared for, the room fumigated and made habitable for the young mother and her youngest child, as it was evident that the death angel was about to visit the cabin a second time. This proved to be true and before the next morning the old mother had joined her son. And now, white friends learning of the suffering and distress going on in the disease-infected cabin, interested themselves with the result of the hurried call sent into the hospital, with which this little life story began.

This story is but one of the many which could be told to show how Spelman is training her students and fitting them to grapple with the needs of their people.

#### Russians in Pittsburgh

In Pittsburgh, Pennsylvania, there is a Russian Mission which is doing a remarkable work. The Bible and Sewing Schools combined forces for Christmas, and 151 people—140 of whom were children between the ages of two and twelve years—were packed into the small mission room. Such a happy crowd of children it would do your heart good to see! A set program had been prepared by the missionary, which was unique in that nearly every name appearing on it ended with "ski," tho most of the children had been born in America. It

sounded strange to hear that Anna Wishnewski would recite the "King's Birthday"; Joe Dobrowski, "Giving"; Frank Pagerski, "A Nickel to Spend," and Bessie Sinkeaski, "I know," etc., while all thru the program songs were interspersed which were rendered by the boys and the girls with the unpronounceable names. Rev. J. R. Wood, pastor of the Union Baptist Church, who takes a keen interest in the Mission, gave a brief talk, after which gifts were distributed, the little girls each receiving a doll and the small boys a toy, while the older children were made happy with boxes of candy. The work for the adults of the Mission is just as thriving as the work for the children, and Pastor Ambrosimoff is being greatly blessed in his faithful service for his countrymen.

#### First Impressions in El Salvador

Our new missionaries at Santa Ana, El Salvador, Mr. and Mrs. John G. Todd, have been initiated thru a baptism of anxiety because of the serious illness of their little baby. The worst is past now, however. A few of the first impressions of the field are culled from a recent letter:

The most that a new missionary can tell of his field are his first impressions. It is gratifying to be the pastor of such a church as I have here, and to find oneself among such an earnest God-fearing company of the Lord's own people as are here; to find a gospel light shining brightly, and so many hearts full of faith and devotion to its truth.

I shall long remember my experience of delight, on the first Sunday morning that I was here, before Mrs. Todd had reached the city, when I entered the beautiful, quiet, clean little chapel, with everything in order for services, where a native church and Sunday-school were gathering for their usual Sunday morning program of study and worship. It was fifteen minutes of nine. A considerable number had been seated. For a quarter of an hour the people continued finding their places, men on one side of the center aisle and women on the other, dressed in their clean and best. The church was very quiet. There was hardly a whisper to break the silence. Such a spirit and atmosphere of reverence as was exemplified here I have not found more evident anywhere in Sunday-schools at home, nor in services of the church. No one feels an inclination to speak. It almost seems a breach of etiquette to

whisper an occasional brief word to a person sitting next. The work already done has been of splendid quality and here in Santa Ana I feel that the impressions made generally by our movement have won favor and respect.

#### Conference of Foreign-Speaking Peoples

On Wednesday, March 28th, a number of Baptist ministers were gathered around a table in the Board room at the Baptist Missionary Training School in Chicago. At the head of the table sat Rev. C. A. Brooks, one of the Secretaries of the Home Mission Society; near him was Prof. Lewis Kaiser of the German Department of Rochester Theological Seminary. Besides these, nine of the Foreign-Speaking Baptist General Conferences were represented by Rev. P. Ambrosimoff of Pittsburg, Rev. O. Breiding of Chicago, Rev. O. Brouillette of Salem, Rev. M. Esselstrom of Chicago, Rev. L. A. Gredys of Akron, Prof. N. S. Lawdahl of Des Moines, Dean A. Mangano of Brooklyn, Dr. Frank Peterson of Minneapolis, Rev. K. W. Strzelic of Chicago. Rev. H. C. Gleiss of Pittsburg and Rev. E. R. Pope of Minneapolis represented the City Mission Societies and the State Conventions. Here were native-born Americans, Americans of foreign parentage, and Americans of foreign birth; but all were Americans in fact and spirit. For example, one man, not born in this land, said that all missionaries employed by any of the home missionary societies should be required to become citizens of this country; and another, born in the United States, insisted that Americanization is a matter of spirit, not of language; and that many born abroad are far truer Americans than some here at home.

This group of men had come together as the Committee on Foreign-Speaking Peoples of the Northern Baptist Convention; and all alike—German, French, Russian, Italian, Pole, Rumanian, Dane, Norwegian, Swede, Finn, native-born—found their unity in their common faith in Jesus Christ, and their joy in the service of the one branch (Baptist) of the universal church. Here was a marked illustration of the blending force of religion and a common country, home and adopted land.

The courtesy of the Training School was most marked and greatly appreciated. At

the noon chapel, Dean Kaiser and Rev. H. C. Gleiss spoke briefly, and the lunch was a treat greatly enjoyed by all.

Three principal questions were considered: "Multiple Apportionments," "Organizations of Foreign-Speaking People," and "The Promotion and Supervision of the Missionary Work." Dr. Frank Peterson, Dean Kaiser, Rev. E. R. Pope, and Rev. H. C. Gleiss were the appointed speakers, though all took part in the discussions, which were very general. The report to be presented at Cleveland will show some of the conclusions arrived at. It is worth while noting that these Foreign-Speaking Conferences have financial burdens, which they alone must carry; especially in the line of educational institutions and religious papers.

The necessity and importance of these Conferences was well brought out by Dean Kaiser; and Rev. E. R. Pope insisted that supervision did not mean surveillance, that responsibility must increasingly be put upon them, and that above all there must be unity and the spirit of trust. The whole meeting was well worth while for the knowledge gained, the acquaintance formed and the spirit engendered. E. R. POPE.

#### Protestant Pioneers in South America

The first Protestant settlement in South America was a colony of members of the French Reformed Church, led to Brazil in 1555 by Villegagnon, says the *Christian Herald*. The first missionary representing Protestantism was James Thomson, a Scotchman, who went to Argentina in 1818 as a pioneer of popular education, establishing what were known as Lancastrian schools, which met with immediate success.

In 1836 the Methodist Episcopal Church sent Daniel P. Kidder to Brazil. Captain Allen F. Gardiner began work in Patagonia in 1841. The Southern Baptist Convention sent Rev. W. B. Bagby to Brazil in 1881 and Rev. Z. C. Taylor in 1882. The Presbyterian Church sent David Trumbull to Chile in 1846. W. Barbrooke Grubb went in 1889 to the Indian tribes of the South American jungle. These are the men who laid the foundation of South American Protestantism, and who, with the active cooperation of the liberal elements in Spanish America, fought the battle of religious liberty through to its climax in the favorable action of Peru in 1915.

## FIELD NOTES

The rapid development of work among foreign-speaking peoples has elicited the suggestion that a Polyglot Training School be established in New York (or elsewhere), presided over by a capable American educator and including at least the following departments: Bohemian-Slovak, Hungarian, Polish, Rumanian, Russian (to include also Letts, Lithuanians and Ruthenians). It is claimed that an average of twenty men from each of these races would even now gladly become candidates for admission to such a school.

Rev. Charles A. Irvin of Farnum, Nebraska, is to have an automobile for use on his field. This will more than double the territory he will be able to care for. The Home Mission Society contributes \$100 toward its cost.

For the period of labor from Feb. 17 to Dec. 31, 1916, Rev. Fred Berry, Kansas State Superintendent of Evangelism, reports as follows: Churches visited, 50; religious meetings in which he led or took some part, 482; letters written (including bulletins) 2,558; sermons preached, 364; series of meetings conducted, 8; professed conversions in these meetings, 326; churches engaged in the seven groups of co-operative evangelism, 139. This is personal evangelism magnified.

The distribution of the missionaries of The American Baptist Home Mission Society follows the divisions or zones represented by the United States Census report. The great preponderance of the newer immigration is to be found in New England, the Middle Atlantic and the East North Central States. Six states in these divisions representing 5.6% of the land area of the United States contain 68.9% of the foreign born population.

Rev. Nels Larson, laboring for the Home Mission Society among the Swedes of Illinois, has been upon his field at Waukegan for about a year. He has not only cared for the regular services and mid week prayer-meetings, but has also been acting as superintendent of the Sunday-school, president of the young people's society, both of which have been thoroughly re-organized, and given his attention to the teacher's meetings, choir practice, business and missionary meetings. He reports a good spirit in all the departments, and that he is now withdrawing from the

leadership of several of the organizations, throwing the responsibility upon workers whom he has discovered. The church building has been renovated and plans perfected for special evangelistic meetings.

Five Polish students from New York are being assisted by the Home Mission Society in meeting their expenses at the National Slavic Baptist Training School in Chicago.

Rev. D. L. Schultz, Labor Evangelist, reports 94 confessions of faith, 45 baptisms, and 265 requests for prayer, as results of his work at Laveta, Walsenburg, and Denver, Colorado; Dixonville, Glymer and New Kensington, Pennsylvania; Elizabeth, New Jersey, and New Bedford, Mass.

In Butte, Montana, there is a Chinese Mission which has been very successful for several years. When the missionaries returned this fall after vacation, on the opening night of the school they found to their intense surprise that the church had been painted inside and out, all the furniture had been revarnished, and a new piano had been installed. This had been done by the Chinese themselves with slight assistance from a few of their American friends who were interested. The work is progressing well and the attendance has greatly increased.

In his report to the Indiana Baptist Convention, General Superintendent Dinsmore says that in eleven months he has traveled 17,600 miles, assisted in five dedications, raised \$9,685 for four of this number, helped three churches with their every-member canvass and did the entire work of putting on the canvass in two churches, attended 21 associations, preached every Sunday save seven, helped draw the plans for two church buildings, advised with several others about plans, advised churches and ministers, received applications from 150 men who wanted work, had a hand in settling six church difficulties, and tried to tell the truth all the time. A record!

We are told that to save America we must save the cities. We must not cease to sound that alarm but we must raise a new voice in the land and it must be, "Let us save the country life in order to save the city life which is fed by an unending flow of life from the country." This question of saving our country life for Christ can never be met except by an intelligent study of its needs. Scattered facts and offhand representations will never do.



## CHAPEL CAR AND COLPORTER



### Publication Society Board Meeting

The report of the Bible Committee was presented by the Secretary. Special attention was called to the fact that 29,368 copies of the Scriptures have been distributed since April 1st. Announcement was also made of the receipt in cash and pledges of \$45,000 on the Special Bible Fund. It was noted that the Hungarian New Testament was about to be bound; that the work on the New Testament in Polish had begun; and it was voted to proceed with the Gospels in Russian next in order.

The report of the Publication Committee was read by the Book Editor. Twenty-three manuscripts had been submitted since the last meeting of the Board, of which five have been accepted for publication. Included in this list is the "Interpreter of God," a manuscript on the life of Edward Judson, which is intended to be used in connection with the Judson Memorial Campaign. Eight books have been published recently.

The Missionary Committee made its report through the Secretary, showing the spiritual service rendered by the missionaries in the months of December and January. They visited 20,027 families; organized 28 Sunday-schools and 6 churches; distributed 127,827 tracts, and 3,899 copies of the Scriptures; reported 884 conversions. The Committee also reported that it had made 157 grants of books during the two months to ministers and other Christian workers.

Announcement was made of the resignation of Rev. J. S. Davis on Chapel Car "Glad Tidings," and Rev. W. M. Kennedy, of Millville, N. J., was elected to succeed him. A cash gift of \$1,000 without condition or restriction, was directed to be added to the Permanent Funds of the Missionary Department for Chapel Car Work.

The report of the Executive Committee showed a total business for January of \$58,660.57, an increase for the month of \$15,020.81—showing a total gain in business since April 1st, 1916, of \$25,612.66.

The Committee reported that in accordance with instructions received from the Board it had taken up the question of the pay of female employees at the Printing House, and had directed an increase of one cent an hour in wages. The Committee also recommended to the Board for adoption, the policy of refusing all financial dealings by way of loans or mortgages with employees of the Society or members of the Board.

Attention being called to the death of Mr. Chas. S. Walton, a minute was presented by Dr. Rowland and adopted by the Board. Mr. Frank H. Robinson of Pittsburgh was elected a member of the Board, to fill out the unexpired term of Mr. Walton, and Dr. J. P. C. Griffith was elected a member of the Executive Committee to fill out Mr. Walton's term.

The attention of the Board having been called to the fact that on February 28th Mr. Harry V. Meyer, Business Manager, would complete twenty-five years of service with the Society, having started as an errand boy; a committee was appointed to secure a testimonial on behalf of the Board and present the same in the name of the Society.

Dr. Wm. B. Riley of Minneapolis, Vice-President of the Society, addressed the Board, and remarks were made by Dr. W. B. Main, of Chicago.

### Appreciation of a Grant of Bibles

A grant of fifty Bibles being recently sent to Maine, the following testimonial has been received:

The Bibles came duly. I have been waiting to see just what we would do with them so I could tell you. We have given them out in the Sunday-school. I don't believe you ever sent out fifty Bibles that did more good.

One little girl said yesterday, "Mamma was just crazy over those Bibles," meaning that she was glad. We have been having quite an awakening. Our station agent was converted and also his assistant and they took one of the Bibles down to the station. They invited another boy who was converted and last night they reported



a real little meeting down there. I guess they have them often. One little child who can't read was given one. I saw her unconverted mother Saturday night, and she said, "Irma is teasing the life out of me to read to her." I could keep you busy for some time reading about the good the Bibles are doing.

I must tell you how your sending them has helped in another way. The District Superintendent sent me the amount of money this church is apportioned for the Missionary Societies and the Publication Society. When I brought the matter before the church and said the Publication Society sent us those Bibles, it put a spirit of determination into the people to meet this apportionment, and I am glad to tell you that they are going to do it. Praise His Name! God bless you in your good work.

#### **Institute Work in West Virginia**

Rev. W. H. Bayles, Colporteur Missionary, says: The work for this month has been almost wholly Institute work along the lines of Sunday-school and of missions. I began the last week in November at Boomer, some thirty miles up the river from Charleston where B. F. Howell is pastor. Had a most pleasant time on Saturday night and Sunday morning and afternoon. Spent the night service in a revival meeting at Carbon, one mile from Boomer, where one of our pastors was in meetings. On Monday, at noon, there was a mine explosion at Boomer in which 18 men lost their lives. Some 300 were in the mines at the time but fortunately escaped serious injury and came out at another opening.

Later in the week I began with Pastor Brookshire a Sunday-school Institute at Emmanuel Church, Charleston. We were joined on Saturday by Brother Withers, and then held an Institute at St. Albans, carrying on the two simultaneously. On Wednesday following we went via Parkersburg to Harrissville and held a Sunday-school Institute with Pastor J. A. Young and his people, Wednesday night to Friday night. We had a fine time and found a lively interest among the young people in the work.

On Saturday I went across the country some fifteen miles through deep mud and inclement weather to Auburn where Pastor J. F. Cook has recently dedicated a beautiful new village church, costing some \$8,000. Pastor Young accompanied me

over here and in connection with the Institute at Auburn we held one simultaneously at the Spruce Creek Church, four miles from Auburn. We held two sessions at each place each day, combining our forces for the day meetings and dividing up and holding at each place at night. We had a delightful time among the people there and with these pastors. I made six thirty-minute addresses a day, each of two days, which they very patiently endured, and some even went so far as to thank me for coming and to say they liked it.

From there I came over to Glenville, some fifteen miles farther, over rough country roads and this time through a snow storm. Glenville is the seat of one of our Normal Schools and a very important center. Brother J. F. Cook is pastor here also and is doing a splendid work. I was honored with the privilege of an address at chapel to the student body. We had very interesting and helpful services together at the church two nights and a day. On Friday I came on to Gilmer Station some twelve miles by hack and then to Bower on the West Virginia Coal and Coke Railroad, where Missionary Pastor Geo. J. Croft has just completed a new church and was planning for the dedication on the Sunday following. I preached Friday night and once on Sunday. Brother L. B. Moore joined me here on Saturday and preached Saturday night and Sunday. The weather was very bad and the dedication services were postponed until spring. Bower is a coal mining town and promising field. The Baptists are prominent there and the church is a credit to the place and to the denomination in that section.

#### **Bible Work in Kansas**

Rev. E. F. McNeill, Colporteur Missionary on Automobile No. 15, reports: "In one locality I left four Bibles in a family or parts of families where they had no Bibles. In one family two have been converted, one baptized. In visiting another of these families one old lady had been baptized and when I visited the home the old father about seventy years old gave his heart to God. They live in a sod house, dirt floor. God is blessing the work. Am in a meeting now. Two backsliders reclaimed last night."

**Who leaves a Bible sows the seed of eternal life.**

## THE DEPARTMENT OF MISSIONARY EDUCATION

### ISN'T IT FINE?

February 1st we reported 212 Mission Study Classes.

April 1st we report 425, and are hoping for 1,000 before December 31, 1917. If your class has not yet registered, send a report to our office. Department of Missionary Education, 23 E. 26th St., New York.

### THE LURE OF THE SUMMER CONFERENCE

All aboard for the Summer Conference! Summer Schools of the Women's Home and Foreign Mission Societies, the Conferences of the Missionary Education Movement, and our own Baptist State Assemblies are calling you! Some one has aptly called them "The West Point of Missionary Training." What finer vacation could one have than to spend ten days in rest, study and play in God's great out-of-doors? Tell us where you live and we'll tell you where *your* conferences are and something about them. The programs promise to be the best ever. The leaders will be missionary experts—folks of first-hand information. Then too, the new mission study text-books will be taught.

"The Lure of Africa," by Patton.

"An African Trail," by MacKenzie.

"Sons of Italy," by Mangano.

"Missionary Mile-Stones," by Seebach.

The inspiration is not only in the well-rounded program which is planned to meet the need of the women's organizations, the Sunday-school workers, the leaders of Mission Study Classes and Young People's Societies, but in the fact that folks are coming together to discuss their missionary problems, to get help and to give it. For those who are combining the conferences with their summer vacation there is a well organized program of recreation, such as boating, bathing, hiking, tennis, etc.

The best investment any church can make is to send one or more of its fine leaders to one of these conferences. Many young people have met the great challenge of their lives and accepted it. Why should it not be some one from your church? The summer conference gives you new enthusiasm for the old job and an eagerness for the new one. It gives you a chance "to love to work and to play and to look up at the stars."

The Department of Missionary Education has prepared a leaflet explaining the different types of summer conferences in the different sections of our Northern Baptist Convention. Will you not send for the leaflet that perhaps by it you may create a deeper interest among your people in training for efficiency?

### AS IT IS DONE IN ILLINOIS

The following Mission Study plans are quoted from the Austin Baptist Review of the First Baptist Church, Austin, Illinois:

#### MISSION STUDY CAMPAIGN

Notwithstanding the severance of diplomatic relationships with Germany, a very enthusiastic company of the Second Baptist Church Infantry started for Mexico on February 14th. They did not "catch Villa," but were profoundly impressed with the antiquity, learning, and progress of the country in agricultural, astronomical and other matters. Coming back to our great Southwest, it surprised many of us to find that superstition and priestly domination characterized thousands who are fellow-citizens with us.

Next week we go to Cuba, and one delightful thing about our trip to this "Queen of the Antilles" and in going on to Porto Rico with its million inhabitants and tropical beauty, is that we do not fear being submarined, for we will cross the water on land!

Already over 400 have responded to the

call and shown their loyalty to church and country by enlisting. It is not too late to enjoy all the delightful experiences of the trip in company with those who started on March 11th. Those who enlist at this late date as home students, or by reading the text and visiting whatever classes they can, may graduate and receive their diploma on March 28th.

#### MISSIONARY STUDY CLASSES

Every Wednesday evening during Lent Missionary Study Classes are held in the church building from 7 to 8 o'clock. There are two classes. One class for men and women is studying South American conditions, using as a text-book "Old Spain in New America." The first meeting of the Class had 43 in attendance. The other class for high school girls is studying Japan, using Mrs. Montgomery's hand book on Japan for a text-book. This class enrolled 17 members for its first meeting. For the convenience of those who could not come otherwise, a simple but abundant supper is served at half past six at the church for twenty cents.

The church at Clinton, Conn., made use of the material in September MISSIONS in presenting the Five Year Program. A note from the pastor, Rev. E. H. Longman, says: "I am not sure that we did anything very new, but at least we feel that we were successful in that we had an excellent offering and disseminated information. We talked for the occasion some weeks in advance. We assigned the parts. Every one was instructed to be informal. We arranged the front of the church, not platform, like ordinary parlors. The committee came from all parts of the church and were greeted as at a committee meeting. We made many local applications. Every one acted as though it really was a committee meeting. I suggest that it would be a fine idea if some such company could be sent to our churches, where the program as given by some other church might be more vital and be better attended. Some churches centrally located could well utilize their young people in this way—the church visited paying the expense." (A capital suggestion.)

## THE OPEN PARLIAMENT

1. How wean the church from dependence upon the Ladies' Aid Society for money support? The demand upon the Ladies' Aid Society to earn money for the support of the church is caused by the failure of the membership to give God His due proportion of our increase in money. Half the church membership give Him practically nothing. Put through a thorough, spiritual, every-member canvass. Keep after the non-participants in a loving way till they obey God and fulfil their covenant obligation to give cheerfully and regularly of their means for the support of the gospel at home and abroad. Then wisely and lovingly undertake to educate all who do pay something till all of them are giving God the first fruits of all their increase in the light of their God-given prosperity. Under such work the church will come to the place where all the money needed will be supplied directly by the membership as an act of worship to God.
2. What place should specific giving have in the life of the average church member? The first obligation of every child of God and church member is to pay to the Lord for the support of work "beginning at Jerusalem,

Judea, Samaria and the uttermost parts of the earth." Of course, that means church support and the missionary and beneficent enterprises that belong in the life of a Baptist church. The first duty of every member is to do his reasonable share along those lines.

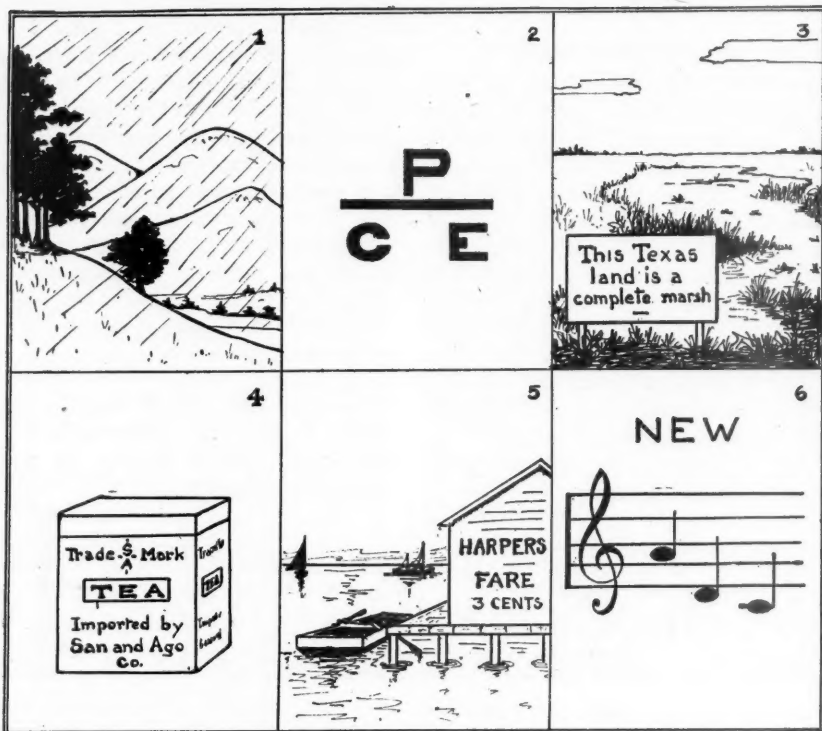
Having done this, then if larger gifts are available the individual should study the program of Kingdom enterprises and take a specific share in one of them. All our great missionary enterprises now have a list of such specifics, and whenever possible our giving should include such an item.

To a church member in Nebraska there came one who asked for a specific gift of ten dollars. "Well," said the person asked, "I owe on my church and mission pledge more than that." Pressure was put on the person for the specific gift nevertheless. The right course should have been to cooperate with the church member in order that the regular obligation might be honestly met. In such a case no specific should be sought till previous obligation was met.

Send in your questions to Dr. A. F. Agar, 23 E. 26th Street, New York. He will gladly answer.

# MISSIONS' PUZZLE PAGE

BY WILLIAM B. LIPPHARD



## No. 4. Baptist Home Mission Stations

Each of the above pictures represents a station where the American Baptist Home Mission Society is carrying on its work. Can you guess what they are? A list of home mission stations is found in any recent Annual Report of the Home Mission Society.

For a correct set of answers and the best article not exceeding 150 words in length regarding "Home Mission School Work for the American Negro," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of answers Missions will give a well known missionary book. For the third and fourth best articles with a correct set of answers, Missions will give a year's subscription to the magazine. All letters containing answers and articles must be mailed

not later than May 26 to be eligible. Address "Missions' Puzzle Page," 700 Ford Building, Boston, Mass.

Answers to puzzles in April number:

- |                      |                      |
|----------------------|----------------------|
| 1. Nowgong, Assam    | 4. Ikoko, Africa     |
| 2. Canton, So. China | 5. Ongole, So. India |
| 3. Henzada, Burma    | 6. Yokohama, Japan   |

Prize winners in March contest, for best articles and correct answers:

- First — H. S. Baldwin, Cleveland, Ohio.  
 Second — Mrs. E. L. Wilkins, Yonkers, N. Y.  
 Third — Mary L. Rector, Pawtucket, R. I.  
 Fourth — A. F. Wallis, Flagstaff, Arizona.

Twenty-two other contestants who submitted correct answers, are entitled to honorable mention.



# THE FIVE YEAR PROGRAM

## AN ENTERPRISING ASSOCIATIONAL F. Y. P. COMMITTEE

**T**HE Five Year Program Committee of the Boston South Association, of which Mr. Chas. T. Ellis, Dorchester, Mass., is chairman, is planning to help every church in the Association to make progress along the lines of evangelism and the enlistment of life and resources in the Kingdom enterprise, by carrying out an Every Church Canvass. This plan is an outgrowth of the Every Member Canvass which has become so familiar to us as the method for achieving financial and other ends in the local church.

The Committee plans to form teams of ministers, laymen and women who will visit every one of the churches in the Association for the purpose of presenting the ideals of the Five Year Program, conducting evangelistic services, or helping in any other way needed. The Committee felt that before undertaking this work it would be well to get an intelligent understanding of where the churches stand in this respect, and has therefore sent out a brief questionnaire which will acquaint them with the situation in each church.

This method has much to recommend it. The questionnaire will elicit not only a thorough understanding of conditions within the Association but will also demonstrate the forces that may be counted upon for an aggressive effort to carry out the plan. In the Framingham Association a similar inquiry developed that there were fifty or more laymen ready to serve upon the teams. In the latter Association during the past year every church has been visited with most helpful results.

The letter and questionnaire sent out by

the Boston South Association are as follows:

My dear Brother:

The Five Year Program is the live issue before the churches of the Northern Baptist Convention now and will continue to be for some time to come. Its value is that it outlines a definite program for each church.

Your Associational Committee are desirous of knowing what each church is doing or planning to do in relation to it, and so have prepared a short questionnaire, which we trust will have your immediate attention. Please answer these questions and return the blank as soon as possible to the Chairman of the Committee, and thus save some member of the Committee time, calling upon you for this information. Please do it now and oblige

THE COMMITTEE.

1. Name of the Church?
2. Did your church observe Oct. 28th, 1916, as Five Year Program Day?
3. Has your church voted to become a co-operating church?
4. Have you appointed a Five Year Program Committee?
5. Is your Five Year Program Committee actually at work?
6. Have you introduced the Every Member Canvass; if so with what result?
7. What plans for evangelism or follow-up work has your church adopted this year?
8. Do you need any special assistance for stimulating interest and action along lines of the Five Year Program?
9. Has your church any laymen who can be sent out on team work, either to give a strong witnessing message in evangelism or to introduce an Every Member Canvass?
10. Can you give assistance to other churches in evangelistic lines without compensation?

**THE MAXIMUM FOR THE MASTER  
AT WHATEVER SACRIFICE OF SELF**

## CURRENT EVENTS ROLL CALL

The Akidu field of the Canadian Baptists in South India has a population of 175,000 living in 175 small unsanitary villages. There are 4 Canadian missionaries and 76 native workers; half the native worker's support coming from the Telugu people. As a result of 36 years of Christian work there are now 11 Baptist churches, with membership of 2,459. Three of these are fully self supporting and giving also to carry on further mission work. There were 91 baptisms in 1916. There are 7,377 adherents.

Rev. Wm. H. Sears has been a missionary of the Southern Baptist Board in Pingtu, Shantung Province, China, for 25 years. There were then in the Shantung Association 4 churches; now 61, with 10,733 members. A dozen baptisms were reported then; this year 2,390; 16 new churches were reported. This year 30 foreign missionaries, 6 Chinese home missionaries, 7 Chinese pastors, 134 messengers and over 400 visitors were present. In the 25 years 5,985 persons have confessed Christ in baptism. Pingtu now has over 250 evangelists, Bible women and teachers. A great work.

The selected works of Martin Luther in ten volumes form the literary feature of the Protestant Reformation Quadri-Centennial celebration. A Lutheran paper says a "volume of Luther in the very excellent translation . . . is like an oasis in the desert of modern thought." It is certainly interesting and often lively reading.

In the study courses of the denominations included in the Council of Women for Home Missions, 48,000 volumes of the adult study books were used last year; 5,500 junior text books, and 2,257 intermediate.

The Anglo-Korean School at Songdo, Korea, enrolled 521 students in 1916. This Christian school, with daily Bible study, chapel service, and influence of Christian teachers, has the hearty approval of the public officials.

Charles E. Parker, a Methodist missionary in India, tells of thousands of converts awaiting baptism and of the un-

precedented demands upon the overburdened missionaries. He agrees with our missionaries. that India is awake as never before to the gospel story. Who shall tell it?

The Methodist Episcopal Church South was called upon to observe a Week of Prayer and Self-Denial (April 1-8) for the sending out of twenty new missionaries to reinforce "the thin lines" of the workers. The sum of \$20,000 was asked for.

A Wesley House, with at least two resident deaconesses, may be found at various mining towns in Texas, Oklahoma, Kentucky and Missouri. These centers of religious and social life are a part of the home mission work of the women of the Methodist Episcopal Church South. English classes for men are a feature of the work.

The Board of Missions of the Methodist Episcopal Church South reported an increase of \$94,000 in total income for 1916, over the total of 1915. The total for the foreign department was \$984,308, of which \$318,731 was by the Woman's branch. The home department total was \$415,286; the grand total \$1,408,638. For woman's work in the home department \$286,129 was raised, as against \$129,152 for the general work.

There are more than half a million Hungarians in the United States, their great centers being Cleveland, New York, Buffalo, Pittsburgh, Chicago and Philadelphia. Baptist work among them is represented by 35 churches and missions, with 863 members, reporting 192 baptisms last year.

The Spanish-speaking department of the Home Mission Society includes work in Mexico, Arizona, El Salvador, and California. Rev. George H. Brewer is the efficient superintendent.

Storer College, at Harper's Ferry, has had a recent gift of five thousand dollars from a friend to be used in founding five scholarships for young men in this institution. It cheers the workers there. President Henry T. McDonald reports a prosperous year.

## A Page that Will Stimulate Your Faith

### Impossible

Here is the strong meat of faith and Christian idealism furnished the readers of *The New East*, of China, by its editor:

Of course it is impossible for the missionaries to Christianize China. There is no use trying to shut our eyes to this fact. We are a weak company and few. The forces of heathenism are numerous and entrenched. Language cannot put this matter too strongly. Jesus just before he ascended to the Father set an impossible task for his few and feeble followers. But He knew what He was doing. His followers accomplished the impossible. Crane in his "Human Confessions" has set our minds at work upon this phase of our task and we find it decidedly stimulating. We need to recognize that our task in *all* its essentials is an impossible one.

It is worth while for Phillips Brooks to pray not for tasks according to his powers but for power according to his divinely appointed tasks. The invalid woman, shut in, essays the impossible and accomplishes it. A great revival is the result. Ridiculous! Of course! to those who do not believe in the doing of the impossible. We have done our Chinese fellow Christians untold harm by not expecting them to do the impossible, especially by communicating to them our feeble conceptions of what they can do, and by failing to commit to them, with unwavering faith, tasks that we know they cannot perform. If Jesus had committed only a possible task to his band of followers, his teaching would have perished with that generation. Our safety and the success of our work is ever dependent upon our keeping vividly before us its impossibility. The inspiration of the true mountain-climber are the unmeasured heights that stretch before and above him, not the heights scaled that lie back of him. God places before us the unmeasured heights. The impossibility of attaining works in us the miraculous. Human impotence is transformed because its very emptiness becomes a channel for divine omnipotence. Jesus has an opportunity in our lives only when we attempt the impossible.

### A Striking French Appeal

The European War means a transformed French nation. Nothing has been so remarkable as the new French spirit. This appears, too, in the following striking appeal found in a document issued by twenty-five French chaplains at the front:

"On the field, in the camp, in the field-hospital we see our countrymen, officers and men, fight, suffer, die—and it never occurs to us to ask them, 'to what section of the Church do you belong?' For them and for us, at the front, 'one is our Master, even Christ, and all we are brethren.'

"When the happy hour of victory and peace shall come, if God restores us to our churches, shall we find them still divided, disunited, exhausting their resources both of men and money in works and organizations that run on parallel lines or are even rivals to one another? Bleeding as it will be from its cruel ordeal, our dear country will need all our strength to assuage its smart; many, many hearts burdened with trouble will be ready to receive at our hands the implanted word; shall we then dissipate in barren debates the precious time which should be consecrated to saving the people?

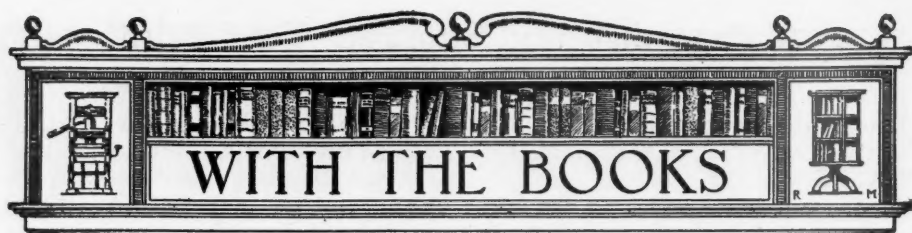
"No! You would not have it so! Protestants of France, brothers in Jesus Christ, you would say, 'Let all things be done unto edifying.'

"On the eve of new battles, in which some amongst us may pass to heaven—before God Who hears us—in the name of so many sons of our churches who in this war have given their lives to preserve the unity of our native land—in the name of all the martyrs who through the centuries have died for the defense of the Gospel, we most solemnly entreat you, and sound to you this challenge.

"Protestants of France, brothers in Jesus Christ, let us close up our ranks around the one Saviour of us all. To serve Him, to extend His kingdom, let there be henceforth in France one, and only one, Evangelical Church."

\* \* \*

Among the English Baptist converts in North India is a member of a Nawab's family claiming direct descent from the Moslem rulers of an earlier century. He has to face disinheritance and persecution for his profession of Christianity.



### The New Books

*The Life in Christ*, by President E. Y. Mullins, is a volume of sermons delivered on various occasions, fairly representing him as a preacher and thinker. When delivered the charm of personality was added, but without that they make good and helpful reading. The topics are inviting, the treatment direct, the style attractive. The students of the Seminary at Louisville have a number of excellent homiletical examples in the faculty, the President not the least among them. Many friends in the North will welcome this volume. (Fleming H. Revell Co.: \$1.25 net.)

*Enforced Peace* gives the proceedings of the first annual meeting of the League to Enforce Peace, which is regarded by many as the most practical movement in the direction of future universal peace. The meeting in Washington was one of great interest, and the addresses in this volume are worthy of preservation. President Taft, who is at the head of the League, has largely devoted his time to advocacy of the movement in different parts of the country, and foreign leaders have endorsed it as the great end to be gained when the present conflict is over. (Published by the League, 70 Fifth Ave., New York.)

*Renaissant Latin America*, by Harlan P. Beach, Professor of Theory and Practice of Missions in Yale, reports in popular form the Congress on Christian Work in Latin America which was held in Panama in February, 1916. The three large volumes of Congress reports are condensed and the pith here given, with the story of the Congress, extracts from significant addresses and a chapter on the aftermath in the different centers where regional conferences were held. A fine interpretation of the Congress and a valuable compendium of facts concerning the social, moral, intellectual and religious state of the South

American peoples. (Missionary Education Movement: cloth, \$1 postpaid.)

*The Portraiture of Jesus in the Gospels*, by Albert L. Vail, is a thoroughly admirable piece of work. Teachers of Bible classes should make a study of this little volume, which is full of richness for them. It is also a study for ministers, indicating as most profitable way of making the Jesus of the Gospels known in his various aspects and appeals. An unusual and original book. (Fleming H. Revell Co.: 75c. net.)

*The Land of the Golden Man*, by Anita B. Ferris, was intended as a text-book for juniors, and a good one it is, but it also contains much that will interest older persons who are getting up programs on South America. The stories of General San Martin of Argentina and Captain Gardiner of Tierra del Fuego make good readings. (Missionary Educational Movement: cloth, with illustrations and map.)

*How it Was Done in Harmony*, by John T. Faris, tells cleverly what was accomplished by the right kind of effort in building a church and bringing harmony into a divided community. A vision, but not impossible of reality. (The Standard Publishing Co., Cincinnati; 75 cents.)

*The Basis of Durable Peace*, by Cosmos, is an intelligent discussion of a subject of vital interest, secured by the *New York Times*. While the name of the author is withheld, the reader will agree as to his competence and clearness, candor and breadth of view. A book for the thoughtful. (Charles Scribner's Sons, New York.)

*Mary Slessor of Calabar*, by W. P. Livingstone, is one of the great missionary books, stranger than romance, more fascinating than fiction. A review at length will soon appear in an article. Put this volume in the missionary library and in your own. (Hodder & Stoughton, George H. Doran Co.: \$1.50 net, illus.)